Aratus

Phaenomena (Appearances)

DELPHI CLASSICS

Ancient Classics Series

The Complete Works of

ARATUS

(C. 315 BC-240 BC)

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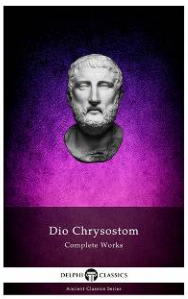

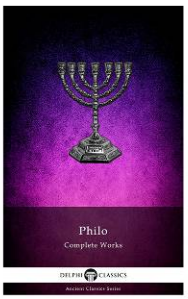

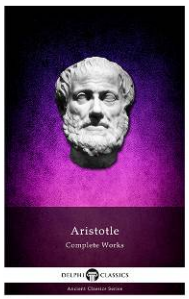

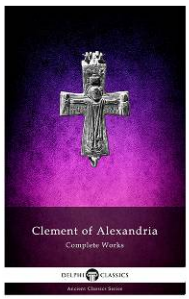

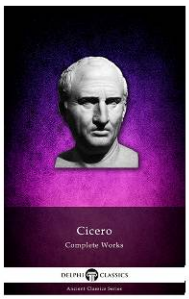

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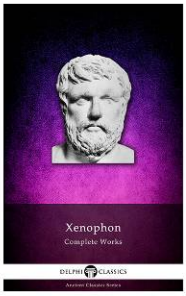

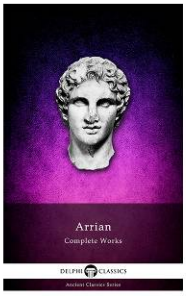

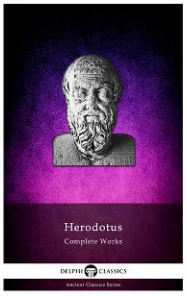

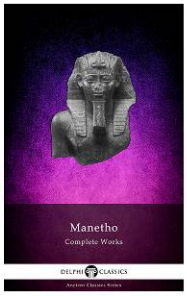

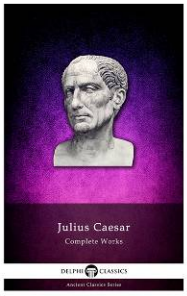

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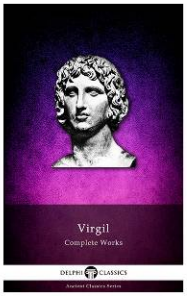

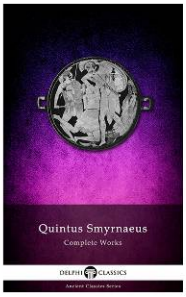

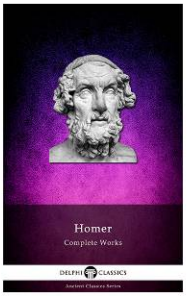

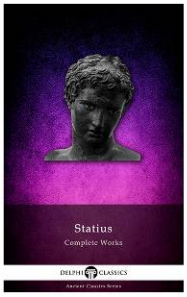

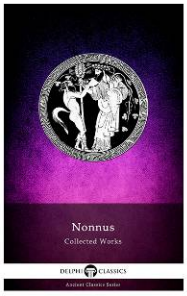

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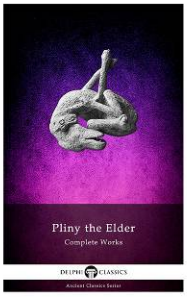

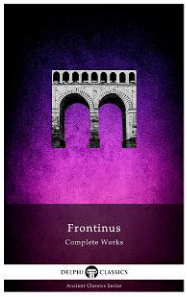

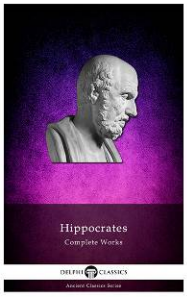

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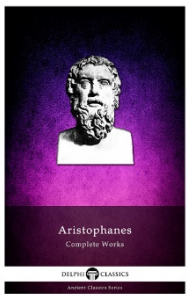

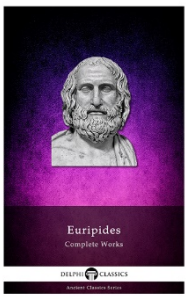

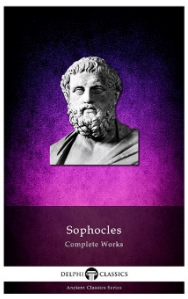

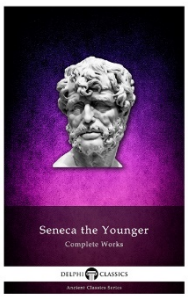

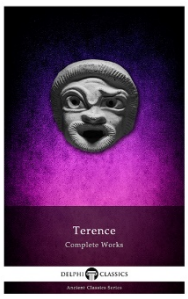

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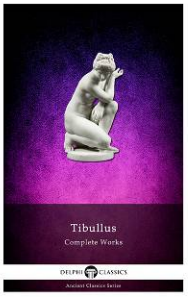

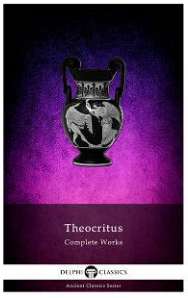

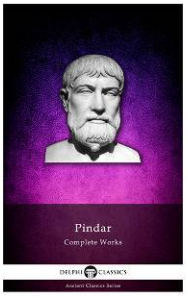

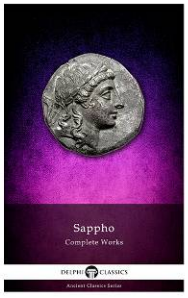

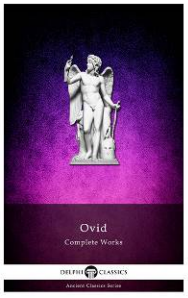

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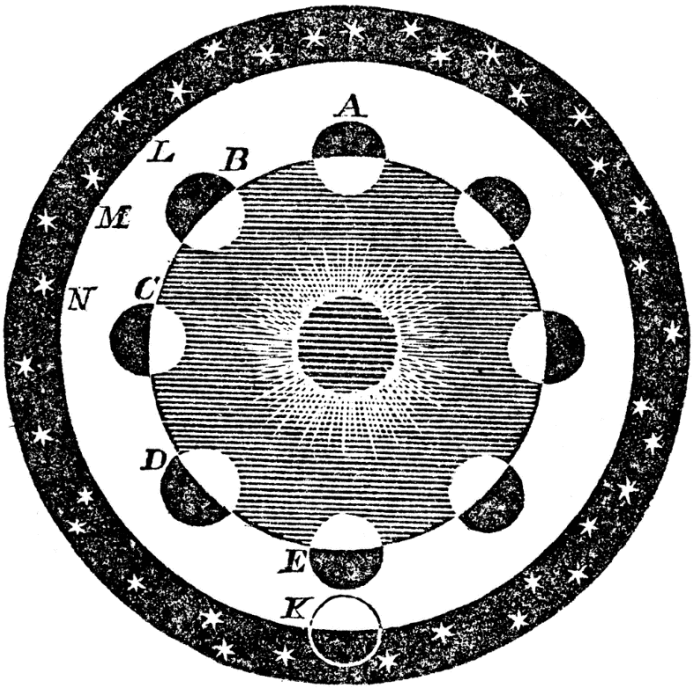
The Complete Works of

ARATUS OF SOLI



By Delphi Classics, 2021

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Complete Works of Aratus of Soli

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The Translations

Roman ruins at Soli, Cilicia, present-day Turkey — Aratus' birthplace

Appearances

Translated John Lamb (1848) and G. R. Mair (1921)

Aratus of Soli (c. 315–245 BC) in Cilicia was a didactic poet at the court of Antigonus Gonatas of Macedonia, where he wrote his famous astronomical poem *Phaenomena* (Appearances). It describes the constellations and other celestial phenomena, while the second half is called the *Diosemeia* (Forecasts), and is chiefly concerned with weather lore.

Several accounts of Aratus' life by anonymous Greek writers survive and the Suda and Eudocia also mention him. It appears that he was a native of Soli, (although one authority states Tarsus). He is known to have studied with Menecrates in Ephesus and Philitas in Cos. As a disciple of the Peripatetic philosopher Praxiphanes in Athens, he became acquainted with the Stoic philosopher Zeno, as well as the learned poet Callimachus of Cyrene and Menedemus, the founder of the Eretrian school. In c. 276 BC he was invited to the court of the Macedonian king Antigonus II Gonatas, whose victory over the Gauls in 277 Aratus was commissioned to set to verse. Here he wrote his celebrated *Phenomena*. He then stayed for a time at the court of Antiochus I Soter of Syria, but he subsequently returned to Pella in Macedon, where he died sometime before 240. His chief pursuits were reportedly medicine, which is believed to have been his principal profession, grammar and philosophy.

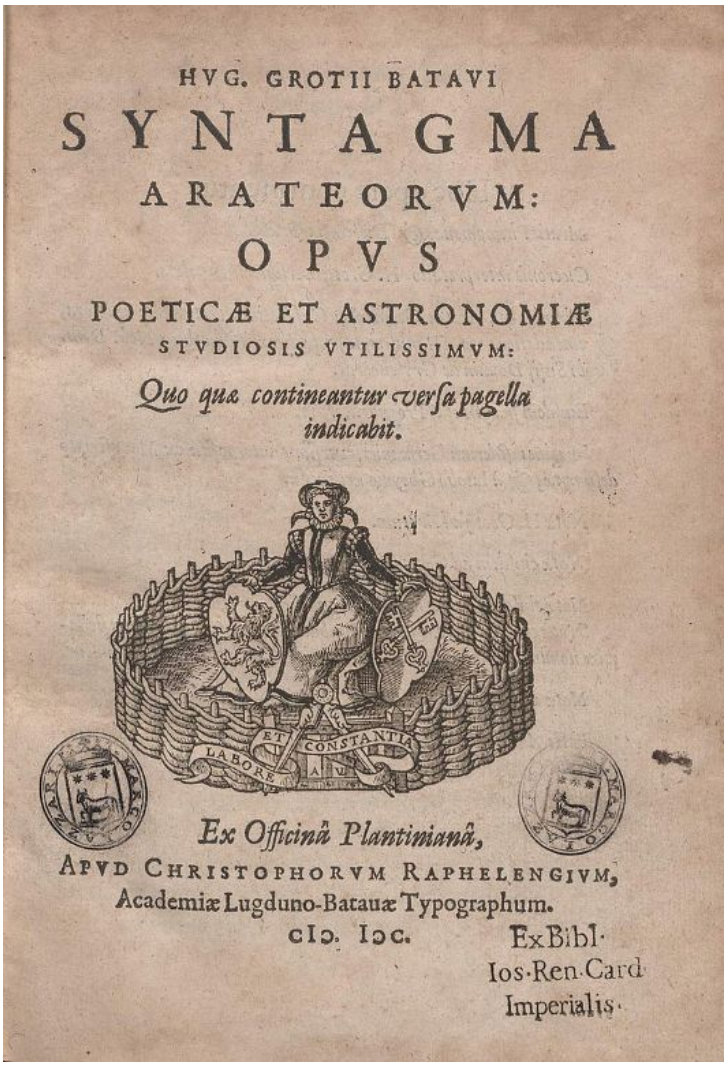
Several poetical works on various subjects, as well as a number of prose epistles, are attributed to Aratus, but none of them have come down to us, except his two astronomical poems in hexameter. These have generally been joined together as if parts of the same work, though they appear to be separate poems: the first, called *Phenomena,* consists of 732 verses; the second, *Diosemeia*, comprises 422 verses.

The *Phenomena* appears to be based on two prose works by Eudoxus of Cnidus, written about a century earlier. The biographers of Aratus inform us that it was the desire of Antigonus to have Eudoxus' works turned into verse and it appears from the fragments of Eudoxus' text preserved by Hipparchus, that Aratus has closely imitated his model. The purpose of the *Phenomena* is to give an introduction to the constellations, with the rules

for their risings and settings; and of the circles of the sphere, amongst which the Milky Way is reckoned. The positions of the constellations, north of the ecliptic, are described by reference to the principal groups surrounding the North Pole (Ursa Major, Ursa Minor, Draco and Cepheus), whilst Orion serves as a point of departure for those to the south. The immobility of the Earth and the revolution of the sky about a fixed axis are maintained. Aratus goes on to explain the path of the Sun in the zodiac, yet the planets are introduced merely as bodies having a motion of their own, without any attempt to define their periods; nor is there any mention of the Moon's orbit. From the lack of precision in the descriptions, it would appear that Aratus was neither a mathematician nor an observer of scientific accuracy. He often represents the configurations of particular groups incorrectly, although these errors should be partly attributed to Eudoxus himself, and partly to the way in which Aratus has used the materials supplied by him. Hipparchus (about a century later), who was a scientific astronomer and observer, has left a commentary upon the *Phenomenas* of Eudoxus and Aratus, accompanied by the discrepancies which he had noticed between his own observations and their descriptions.

The *Diosemeia* consists of forecasts of the weather from astronomical phenomena, with an account of its effects upon animals. It appears to be an imitation of Hesiod, and to have been later imitated by Virgil in some sections of the *Georgics*. The materials are said to be taken almost wholly from Aristotle's *Meteorologica* and from the work of *Theophrastus*.

Aratus' poems were very popular both in the Greek and Roman world, as demonstrated by the large number of commentaries and Latin translations. He enjoyed immense prestige among Hellenistic poets, including Theocritus, Callimachus and Leonidas of Tarentum. This assessment was passed on to the Latin poets, including Ovid, Virgil and the great Cicero. However, Quintilian was less enthusiastic. Aratus was also cited by the author of *Acts* (believed to be Luke the Evangelist), in *Acts 17:28*, where he relates Saint Paul's address on the Areopagus, giving testament to his ancient reputation.


HVG. GROTII BATAVI

SYNTAGMA

ARATEORVM:

OPVS

POETICÆ ET ASTRONOMIÆ

STVDIOSIS VTILISSIMVM:

Quo quæ contineantur versa pagella indicabit.

Ex Officinâ Plantinianâ,

APVD CHRISTOPHORVM RAPHELENGIVM,

Academiæ Lugduno-Batauæ Typographum.

CIↃ. IↃc.

Ex Bibl.
Ios. Ren. Card.
Imperialis.

Latin publication of the text, Christophorum Raphelengium Academiae Lugduno-Batauae, 1600

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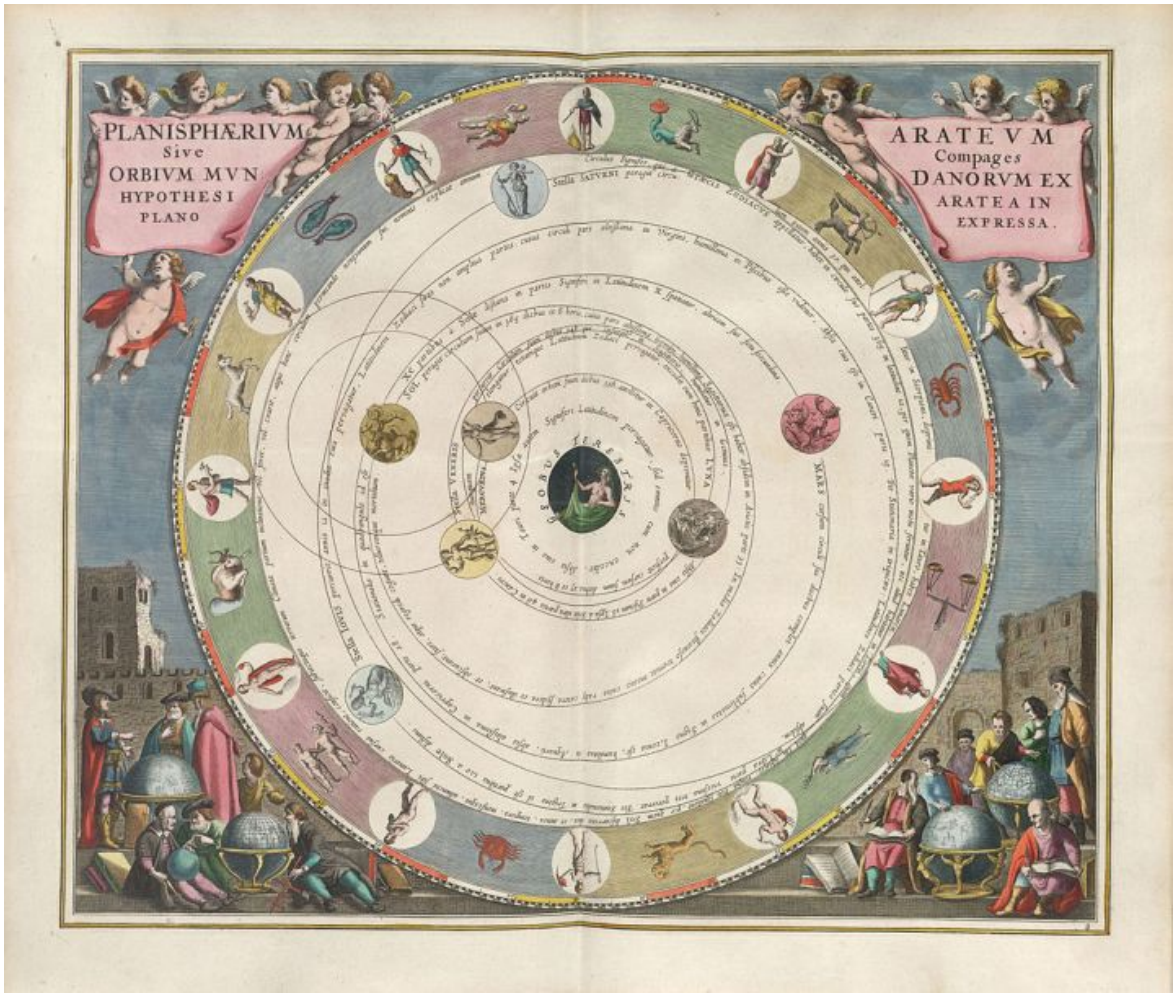

The planisphere of Aratus, or the composition of the heavenly orbits following the hypothesis of Aratus expressed in a planar view, 1661

VERSE TRANSLATION. LAMB, 1848

THE PHENOMENA.

LET us begin from Jove. Let every mortal raise
His grateful voice to tune Jove's endless praise.
Jove fills the heaven — the earth — the sea — the air:
We feel his spirit moving here and every where.
And we his offspring are. He ever good
Daily provides for man his daily food.
Ordains the seasons by his signs on high,
Studding with gems of light the azure canopy.
What time with plough or spade to break the soil,
That plenteous store may bless the reaper's toil,
  What time to plant and prune the vine he shows,
And hangs the purple cluster on its boughs.
To Him — the First — the Last — all homage yield:
Our Father — Wonderful — our Help — our Shield.

Next hail, harmonious Muses, and inspire
Some portion of your own celestial fire,
Not adverse to a daring Poet's flight,
Who scours on fancy's wings the realms of light.

These diamond orbs their various circles trace,
And run incessantly their daily race.
Round a fix'd axis roll the starry skies:
  Earth, even balanc'd, in the centre lies.
One pole far south is hid from mortal eye,
One o'er our northern ocean rises high:

Round this The Bears, with head to head reverse,
And back to back, pursue their endless course.
With mortals once they dwelt; if truth belong
To old tradition, and the Poet's song.
When saved by craft from Saturn's bloody hand
Jove's mother bare him to the Cretan strand,
  There Helice and Cynosyra fair
Foster'd the babe with all a mother's care.

The Corybantes beat their cymbals near,
Deafening his cries to Saturn's watchful ear.
Grateful his foster-dames, the Poets say,
Jove plac'd in heaven to run their glorious way.
Pleasing to sight is Helice's bright team,
And Grecian sailors hail her guiding beam,
When toss'd by adverse winds and tempest black
Mid wintry seas their dubious course they track.
   But hardier sons of Tyre, who love to brave
The unknown monsters of th' Atlantic wave,
By Cynosyra's surer guidance steer,
And safe return to wife and children dear.

Betwixt the Bears, like foaming river's tide,
The horrid Dragon twists his scaly hide.
To distant Helice his tail extends,
In glittering folds round Cynosyra bends.
Swoln is his neck — eyes charg'd with sparkling fire
His crested head illume. As if in ire
   To Helice he turns his foaming jaw,
And darts his tongue barb'd with a blazing star.
His head upon the arctic wave he lays,
Where blend the western with the eastern rays.
Around the pole he swims, but never laves
His fiery limbs in ocean's cooling waves.

A Labouring Man next rises to our sight:
But what his task — or who this honour'd wight —
No Poet tells. Upon his knee he bends,
And hence his name Engonasin descends.
   He lifts his suppliant arms, and dares to rest
His right foot on the scaly Dragon's crest.

Near shines that diamond Crown, which Bacchus made
For faithful Ariadne, when betray'd
By ingrate Theseus, left to grief and shame
Th' enamour'd God consol'd the widow'd dame.

A head of splendour Serpentarius rears:
As crystal clear his shoulder broad appears,
And rivals jealous Cynthia's silver light,
When in full power she rules the wintry night.
His feet stamp Scorpio down — enormous beast —
Crushing the monster's eye, and plaited breast.
With outstretch'd arms he holds the serpent's coils:
His limbs it folds within its scaly toils.
With his right hand its writhing tail he grasps,
Its swelling neck his left securely clasps.
The reptile rears its crested head on high,
Reaching the seven-starr'd crown in northern sky.

Beneath its coils the giant Claws are found:
Few are their stars — for splendour unrenown'd.

Hard on the traces of the greater Bear
Presses Bootes in his swift career.
'Mong many gems more brilliant than the rest
Arcturus glows upon his belted waist.
Through the long day he drives the Arctic Wain,
And sinks reluctant in the western main.

Rising beneath Bootes' feet admire
That beauteous form in maidenly attire.
In her left hand a golden spike she bears:
Glitter with sparkling gems her yellow hairs.
Art thou, fair Virgin, daughter of that fam'd
Immortal sage of old, Astræus nam'd,
With skilful hand who mapp'd the starry sky,
Plumbing its dark abyss with Philosophic eye?
Or art thou, Goddess, she of heavenly birth,
Who condescended once to dwell on earth,
Astræa call'd, in fabled days of old —
Alas! for ever gone — the Poet's age of gold?
Then Justice rul'd supreme, man's only guide:
No fraud — no violence — no strife — no pride.

No sailor ventur'd then to distant clime,
And brought back foreign wealth and foreign crime.
All tended then the flock, or till'd the soil,
And milk and fruit repaid their easy toil.
All happy — equal, as the Poets sing,
No fierce seditious mob — no tyrant king —
But soon these days of innocence were gone:
In his sire's place arose a viler son
Of silver race. Then to the mountain's glen
Scar'd and offended from the haunts of men
Fair Justice fled. Yet still at times were seen
Her angel figure, and her godlike mien.
But when she view'd the crowded city's throng —
"The proud man's contumely — the poor man's wrong—"
Vex'd was her righteous soul. "Mortals, farewell,
"Farewell," she said, "no more with man I dwell.
"Ye of your sires a vile degenerate race,
"Your offspring you their fathers will disgrace.
"War soon will desolate these fruitful lands —
"A brother's blood will stain a brother's hands.
"Rising to view I see a ghastly train —
"Revenge — Oppression — Woe — Despair — and Pain."
She said; and hastening to the mountain's height
Fled far away from mortal's longing sight.
These men soon pass'd away, and in their place
Far viler sons arose — the brazen race —
They first the stubborn ore obedient made,
And forg'd — unhallow'd skill — the murderous blade.
The patient ox, long wont to till the soil,
To tread the corn, and share his master's toil,
Dragg'd from his stall — poor harmless slaughter'd beast —
Gave to his cruel lord a bloody feast.
Justice was shock'd — the blood-stain'd earth she flies —
Jove bade her welcome to her native skies;
And near Bootes take her honour'd place,
Where men might still adore her angel face.
Sparkle her golden wings with crystal light —

One gem they bear superlatively bright:
It rolls beneath the tail, and may compare
With the fam'd stars that deck the greater Bear.
  One gem upon her snow-white shoulder shines:
One clasps the silken girdle of her loins:
One decks her bending knee; and in her hand
Glitters her golden spike like fiery brand.
Many less brilliant stars, by name unknown,
Spangle her vestments, and her forehead crown.

The Twins, beneath the muzzle of the Bear,
Parted on earth, but join'd for ever here,
Together shine:
Her middle part below,
The stars in Cancer few, and faintly glow:

'Neath her hind feet, as rushing on his prey,
The lordly Lion greets the God of day,
When out of Cancer, in his torrid car
Borne high, he shoots his arrows from afar,
Scorching the empty fields, and thirsty plain:
Secures the barn the harvest's golden grain.
Then murmur first with hollow sound and deep —
Portentous warning — soon o'er ocean sweep
Th' Etesian winds. Black Neptune's bosom heaves:
He frowns at first, and curbs his restless waves.
  But soon joins headlong in the desperate fray,
Careering madly on the foaming spray.
Give me a vessel broad, if doom'd to brave
These wild winds' fury, and the warring wave.

Next the broad back and sinewy limbs appear
Of fam'd Auriga — dauntless charioteer —
Who lash'd the untam'd coursers to the yoke,
And scour'd the dusty plain with fervid spoke.
Now round the pole he holds his swift career,
While presses on his track the greater Bear.

Far in the north his giant form begins,
Reaching athwart the sky the distant Twins.
The sacred Goat upon his shoulder rests —
To infant Jove she gave a mother's breasts,
Kind foster-nurse! Grateful he plac'd her here,
And bade her Kids their mother's honour share.
Capella's course admiring landsmen trace,
But sailors hate her inauspicious face.

Beneath Auriga, turning to the east,
The Tyrian Bull, Europa's treacherous beast,
His golden horns and snowy neck displays:
Rivals his splendid head Apollo's rays.
Glows his red eye with Aldebaran's fire —
With sparkling gems his brow the Hyads tire.
Auriga and the Bull together meet —
Touches his star-tipp'd horn the hero's feet.
The beast before him to the west descends —
Together with him from the east ascends.

Unhappy Cepheus, though of race divine!
From Jove himself descends the royal line,
And not unmindful of his noble birth
To heaven Jove rais'd him from this lower earth.
Above the lesser Bear his form is seen —
Measures her tail the space his feet between.
Near to the studded girdle of his waist
Lies the huge coil of Draco's speckled breast.

Near and before him rolls divinely fair
Proud Cassiopeia in her stately chair.
Few gems, though bright, the mournful matron grace;
Nor can she rival Cythia's beauteous face.
When the bifolding door the warder bars,
His crooked key depict her glittering stars.
She seems to wail the judgments, which betide
Her daughter, victim of a mother's pride.

Near, young Andromeda, more splendid far,
Though grief and fear the maiden's beauty mar.
Her garland'd head — her shoulders bare admire
Her diamond sandall'd feet — her rich attire —
She still in heaven her captive form retains;
And on her wrists still hang the galling chains.

Close and above her head the wondrous steed
With hoof and wing exerts a double speed.
So close they meet, one brilliant star they share,
His body it adorns — and decks her hair.
His side and shoulder with three others grac'd,
As if by art at equal distance plac'd —
Splendid and large. Obscure his ample chest —
Black his long neck — and black his flowing crest.
But on his nostril glows a living fire —
Snorting he seems to stamp with rage and ire.
No quadruped this horse; for lost to sight
Vanish his hinder parts in darkest night.
Once, as they say, on Helicon was seen
Starting from rocky cleft sweet Hippocrene;
When with his hoof he struck the sounding rock,
And earth, obedient to the magic shock,
Pour'd forth her copious stream. And hence the name
Of Hippocrene — and hence its lasting fame.
Still flows the cooling fount in Thespian grove —
Treads Pegasus th' elysian fields of Jove.

While slow the stars of Cynosyra roll,
Creeping in narrow circle round the pole;
The furious Ram pursues a swift career
Through the wide centre of the crystal sphere.
No splendid gems his golden fleece adorn —
Two dimly glitter on his crooked horn.
If you would find him in the crowded skies,
Beneath Andromeda's bright belt he lies.
On the same path he round the heaven is borne,

As Scorpio’s claws, and fam’d Orion’s zone.

Deltoton next — another sign — is given,
Which marks the place of Aries in the heaven.
Three stars the form of a Triangle trace —
Two equal sides upon a shorter base.
Southward of this, declining to the west,
Behold his ample horns and shaggy breast.

Where the equator cuts the zodiac line,
On the blue vault the glittering Fishes shine.
Though far apart a diamond-studded chain,
Clasping their silvery tails, unites the twain.
The Northern one more bright is seen to glide
Beneath th’ uplifted arm, and near the side
Of fair Andromeda.

Her anxious eyes
Gleam bright with hope: beneath her Perseus flies,
Her brave deliverer — mighty son of Jove —
His giant strides the blue vault climb, and move
A cloud of dust in heaven: his falchion bare
Reaches his honour’d step-dame’s golden chair.

Near his left knee the Pleiads next are roll’d,
Like seven pure brilliants set in ring of gold.
Though each one small, their splendour all combine
To form one gem, and gloriously they shine.
Their number seven, though some men fondly say,
And Poets feign, that one has pass’d away.
Alcyone — Celœno — Merope —
Electra — Taygeta — and Sterope —
With Maia — honour’d sisterhood — by Jove
To rule the seasons plac’d in heaven above.
Men mark them, rising with the solar ray,
The harbingers of summer’s brighter day —
Men mark them, rising with Sol’s setting light,
Forerunners of the winter’s gloomy night.

They guide the ploughman to the mellow land —
The sower casts his seed at their command.

When the mute shell, by cords elastic bound,
Made vocal warbled forth harmonious sound —
Jove snatch'd from earth the care-dispelling Lyre —
The Gods themselves sweet melody admire.
Before the Labouring Man its place in heaven —
To smooth toil's rugged brow sweet music given.

Next soars with wings expanding far and wide
Around the pole in majesty to glide
Jove's mottled Swan. Th' adulterous bird, they say,
That lent his form fair Leda to betray.
His curving neck around the Lyre he bends —
To distant sky his diamond head extends —
Dark and obscure in parts — in others bright
Studded his wings with numerous gems of light.
Like to a hovering bird his pinions rest,
While floating tranquilly he seeks the west.
Reaches one foot to Cepheus far aloof —
Touches one wing the flying-horse's hoof.

About this steed extends the Fish's band —
Upon his mane Aquarius rests his hand.

Before him Capricorn — of monster kind —
In front a goat — a scaly fish behind.
Down to his realms each year the Sun descends:
Returning thence with strength renew'd ascends.
Hapless the mariners, who rashly brave,
Or fates compel to tempt, the wintry wave.
    The pallid sun, late rising from the east,
Looms through the murky cloud, and seeks the west.
Dark gloomy Night usurps unequal sway,
Nor deigns to share it with the God of day.
The long black billows roll — the whirlwinds roar —
And smokes with shiver'd foam the rocky shore.

Now headlong in the yawning trough they merge —
Now rise like cormorants on the crested surge–
Chills their spray-beaten limbs the icy air —
Chills their heart's blood of death the instant fear.
Poor hapless mortals l but a plank of wood
Twixt them and stygian Pluto's drear abode!
Sailors, forewarn'd within your ports remain,
Nor, rashly venturing, loss and ruin gain.

E'en while the sun in Sagittarius lies,
Trust not the faithless sea and clouldless skies.
Mark where on zodiac-line the Archer stands,
With outstretch'd bow and arrow in his hands.
When from the east his monster form he rears,
Bright Scorpio's gem Antar aloft appears;
And high in their meridian glory roll
Cold Cynosyra's stars around the pole:
Orion plunges in the western waves,
And half his body northern Cepheus laves.

There lies an Arrow — from what bow it fell
Near to the flying Swan, no Poets tell.

Beneath it soars the Royal Bird of Jove,
Rais'd by his master to these realms above.
To sailors oft an inauspicious star,
Rises at dawn of day, the bright Atair.

Where Capricorn his horned forehead rears,
Not distant far his course the Dolphin steers —
Obedient fish — that from a distant shore
His coy reluctant bride to Neptune bore.
With four fair stars he decks the summer skies,
Sparkling and soft as maiden's beauteous eyes.

Now have been sung the various forms that roll
Their daily orbits round the northern pole;
And the twelve signs, through which the God of day,

Varying the seasons, runs his glorious way.
There yet remain untold those stars which shine
In realms beyond the equinoctial line.

Athwart the Bull first rise — majestic sight!
Orion's giant limbs and shoulders bright.
Who but admires him stalking through the sky,
With diamond-studded belt, and glittering thigh?

Nor with less ardour, pressing on his back,
The mottled Hound pursues his fiery track.
Dark are his lower parts as wintry night —
His head with burning star intensely bright.
Men call him Sirius — for his blasting breath
Dries mortals up in pestilence and death.
When, following hard upon the God of day,
He darts through field and grove his parching ray;
The face of Nature scorch'd and blister'd lies,
And beauteous Flora withers — pines — and dies.
But luscious juice the bursting grapes distil;
And golden stores the reaper's bosom fill.

Up from the east the Hare before him flies —
Close he pursues her through the southern skies.
Nearer he cannot reach — farther she cannot strain–
And close they plunge into the western main.

Near to the quarters of Orion's hound
Steers through the azure vault her nightly round
The far-fam'd ship, in which bold Jason's crew
First dar'd dark ocean's trackless path pursue.
When a swift vessel ploughs her watery way,
With forward prow she meets the dashing spray;
But when deep-laden back from distant land
She comes, with forward poop a clamorous band
Of joyous sailors haul her to the strand.
And thus, with forward poop and prow reverse
The heavenly Argo steers her westward course.

O’er half her length a shroud of darkness cast —
Some splendid stars illume her head and mast.

Mark where the savage Cetus couching eyes
Andromeda, secure in northern skies.
The Fish and horned Ram his progress bar,
Nor dares he pass the track of Phoebus’ car.
The silken bands, that join the Fishes’ tails,
Meet in a star upon the monster’s scales.

Beneath Orion’s foot Eridanus begins
His winding course, and reaches Cetus’ fins.
When high-born Phaeton with boyish pride
Presum’d his father’s fiery steeds to guide,
And, from his shatter’d chariot in the wave
Hurl’d headlong, to ambition gave
An awful warning; from his reedy bed
Rous’d was the river-god — alarm’d he fled
From his parch’d channel — and in pity Jove
Gave him a place in the blue vault above.

Where broken Argo ploughs her azure way,
Where savage Cetus eyes his beauteous prey:
Between them both, beneath the flying Hare,
Unnumber’d, small and glittering stars appear.
Nameless they are — and boundless — unconfin’d
In fancied forms by human skill design’d.

These heavenly signs some wise and ancient man,
Skilful and apt the realms of night to scan,
Devis’d and figur’d: each arrang’d with care —
Decking with various forms the concave sphere.
Hopeless the task each separate star to name,
Many in lustre and in size the same;
But group’d in constellations they appear
Though nameless known — though numberless in order clear.

The southern Fish beneath Aquarius glides,

And upward turns to Cetus scaly sides.
Rolls from Aquarius' vase a limpid stream,
Where numerous stars like sparkling bubbles gleam;
But two alone beyond the others shine:
This on the Fish's jaw — that on the Monster's spine.

Glitters, the forefeet of the Archer near,
The southern Crown: its jewels not so fair
As Ariadne's in the northern sphere.

Where Scorpio to the south his claw expands,
Burning with constant fire an Altar stands.
Few are the hours it shines to mortal eye —
Short is its passage through the wintry sky —
Long as Arcturus o'er the ocean rides,
So long the darksome wave the Altar hides.
Primeval Night, who with the God of day
O'er earth and ocean holds divided sway,
Pitying the toils and dangers of the brave
Adventurous sailor through the pathless wave,
By certain signs the coming tempest shows,
While Zephyr breathes, and smoothly ocean flows.
When thou behold'st the Altar bright and clear,
While all around is cloud and darkness drear,
Forewarn'd, take heed — soon loud and fast
Will Notus drive upon the furious blast.
The prudent sailor with attentive eye
Observes this warning beacon plac'd on high:
Tightens each rope — binds fast the flapping sail
And rides securely through the threat'ning gale.
Imprudent mariners these signs despise,
Nor heed the murmuring wind and lowering skies:
With sail to shivers torn and broken mast
Headlong they drive before the furious blast:
Now frowns with ruin big the mountain wave —
Now gapes the dark abyss a yawning grave.
If to their prayer propitious Jove attend,

And from the north storm-quelling Boreas send;
Dispers'd the clouds — serene the troubled air–
And curb'd is Neptune in his mad career.
But if the Centaur 'twixt the east and west
Have half his course perform'd, and on his breast
A cloudy vapour hang — forewarn'd beware —
For Eurus with his blighting breath is near.

The Centaur next his monster form displays.
Is he sage Chiron, sung in Homer's lays?
Above his front, of human form divine,
The scaled limbs of blazing Scorpio shine.
Where in a horse his hinder quarters end,
Above on zodiac line the Claws extend.
In his right hand some beast he seems to bear —
They say, an offering for the Altar near.

The Hydra next her giant length extends —
Around the Centaur's head her tail she bends.
Above her coiled back the Lion stands —
Close o'er her glittering head dark Cancer hangs.
On the mid coil a Goblet rests — below,
As pecking at her skin, the crafty Crow.

Beneath the Twins the portals of the east
Dread Procyon bursts — though last, in splendour not the least.

These are the heavenly orbs that ever roll
In their fix'd circles round the central pole.

Five other stars remain of various size,
That lawless seem to wander through the skies.
Hence Planets call'd — yet still they ever run
Through the twelve signs, the circuit of the sun.
Thousands of ages come — thousands depart —
Ere all return and meet where once they start.
Rash the attempt for artless hand like mine
To trace their orbits and their bounds define:

My easier task the circles to rehearse
Of the fix'd stars, and trace Sol's annual course.

If with admiring ken some cloudless night,
When no full moon obtrudes her jealous light,
To the high Heavens thou lift the starry eye,
A radiant girdle belts the azure sky —
A pearly pavement softly bright it seems —
Its silvery whiteness rivals Cynthia's beams —
The Milky Zone. No other circle given
Thus visible to mortal eyes in Heaven.
Four circles trace we on the heavenly sphere
To mark the course of each revolving year;
Round the mid heavens the larger two are bound,
Nearer the poles the lesser two are found.

Upon the northern, dear to sailors, shine
The brother Twins, of Jove's immortal line.
With glowing knees Auriga it adorns;
And close below the Bull expands his horns.
To Perseus legs and shoulders it extends —
Andromeda her beauteous arm upon it bends
Down from the north. The Flying Horse aloof
Reaches the circle with his prancing hoof.
Stretches the Swan his neck and head afar,
Seeking to touch it with his utmost star.
Near it his shoulders Serpentarius rears,
And nearer yet the Serpent's head appears.
Astræa's virgin form below reclines —
Her angel face on realms more southern shines.
It runs athwart the Lion's loins and breast —
Cutting his shaggy mane and tawny chest.
Hence into Cancer, where its course begun,
And where in northern Tropic rests the Sun.
If in eight parts this circle we divide,
Five rise above — three sink in ocean's tide.
When Phœbus gains this point, approaching near

E’en to the forefeet of the greater Bear,
He checks his steeds, and turns his burning car
Down from the north to Capricorn afar.

The other corresponding circle lies
As distant from the pole in southern skies.
The breast it cuts and loins of Capricorn,
And both his legs, who holds the Watering Urn.
Its track on Cetus fishy tail is found —
Through the swift Hare — and swift pursuing Hound.
Onward it runs o’er Argo’s glittering mast,
And to the monster Centaur’s hairy breast.
Divides the Scorpion near its fiery sting —
Cutting the Archer’s crooked bow and string.
His southern limits here the Sun attains,
When tyrant Winter holds in icy chains
Our northern realms. Five parts of weary night
Our hapless lot — and three of solar light.

Betwixt them both a greater circle lies,
And equally bisects the starry skies.
When Phœbus cuts this Equinoctial way,
He gives to man the balanc’d night and day:
When weeping Autumn mourns the empty fields,
And when to genial Spring stern Winter yields.
On it the Ram his golden fleece reclines;
To it his crooked knees the Bull inclines;
On it Orion’s diamond-studded waist;
To it the Hydra lifts her coiled breast;
Onward through Scorpio’s outstretch’d Claws its track,
Cutting the Serpent, and the brawny back
Of Serpentarius. Closely soars above
The mighty messenger of thundering Jove.
Nor distant far the snorting Winged Horse,
With flowing mane pursues his daily course.

The orbits of three circles we have trac’d,

Directly round the polar axis plac'd:
The fourth, obliquely running through the sky
From lowest Capricorn to Cancer high,
Touches each Tropic, and unites the twain,
Twice cutting through the equinoctial line.
No skilful hand, though Pallas lent her art,
To orbs such various movements could impart,
Harmonious all. On the celestial sphere
Though stars untold, as ocean's sand, appear,
Each tracks its separate orbit through the skies —
Fix'd is its place to set — its place to rise.
But the fourth circle on the ocean's face
To set and rise has no determin'd place.
Now mounting high to Cancer's torrid side —
With Capricorn now sinking in the tide.
If we this circle measure in the sky,
Spanning a sixth part with the human eye,
Two signs of twelve it can at once embrace,
Thence to the central eye an equal space.
Through torrid Cancer and the Lion's crest
This Zodiac runs, and o'er the Virgin's vest:
Where Scorpio stretches far his glittering Claws,
And where his arrow Sagittarius draws —
To Capricornus with his fishy stern,
And moist Aquarius with his flowing urn–
To where apart the silvery Fishes glide,
Their tails by silken band together tied —
By golden Aries, and the Bull's red eye —
To where the Twins propitious shine on high.
Each year this circle tracks the God of day,
Cheering the earth with his prolific ray.
Six of its parts in heaven conspicuous ride,
While six are hid from sight in ocean's tide.
Deep as it plunges in the southern main,
So high it mounts upon the starry plain.
Black dreary Night now holds extended sway,
Giving to earth the cold contracted day:

Now triumphs in his turn the God of light,
Nor deigns to share his power with ancient Night:
Scarce sinks in western wave his burning car,
Ere burst his snorting steeds their eastern bar.

Important task to trace its course aright,
And mark its rising each successive night;
For always held within this zodiac bound,
Running his annual course the Sun is found.
If clouds arise, or mountains intervene,
And Phœbus' rising chariot is not seen;
Turn to that part of the horizon's line,
Where uneclips'd the heavenly beacons shine:
Some star there mark, which by its setting ray
Tells of the rising of the God of day.

When Cancer rises from the eastern main,
Not few the gems that deck the azure plain.
The diamond Crown, that amorous Bacchus gave
To Ariadne, in the western wave
One half is plung'd: the southern Fish descends
Headlong, his tail upon his back he bends.
Tir'd Serpentarius dips his heaving breast,
With his broad shoulders, and the Serpent's crest.
Arctophylax, insatiable of light,
Unwilling seeks the dreary realms of night —
Above the waves his outstretch'd hand remains,
Through half the night the struggle he maintains.
Rears to meridian sky Orion bold
His massy club — beneath his feet is roll'd
Eridanus — splendid his diamond band,
And sheath'd in flickering gold his flaming brand.

When rising fiercely from his eastern lair,
The Lion shakes the dewdrops from his hair,
Jove's Eagle, scar'd, to western ocean flies,
Quenching the fiery bolt, and lightning of his eyes.

Headlong Engonasin — yet still appear
His knee and foot within the starry sphere.
The Hydra, fearless of the lordly beast,
Rises together with him from the east.
And burning Procyon, and the bright-ey'd Hare,
And forefeet of the greater Dog appear.

When fair Astræa shows her virgin face,
Propitious to this earth — her dwelling place
In times gone by; then sets the Arcadian Lyre,
Which skilful Hermes strung for Jove his sire —
Plunges the Dolphin in his native waves —
The mottled Swan his plumes in ocean laves —
Westward Eridanus pours down his tide —
Merges the Horse his head and winged side.
Aloft the Hydra lifts his speckled crest,
Showing the Goblet on his coiled breast.
All Sirius now emerges from below,
And glittering Argo with her broken prow.

If few conspicuous stars the Claws can boast,
And their dim light mid brighter gems is lost;
Together with them great Bootes rears
His head, and on his waist Arcturus bears.
While Argo spreads aloft her spangled sails,
And Hydra stretches forth her lengthened scales.
That nameless figure, kneeling in the sky,
Now lifts to sight his rising leg and thigh —
Ever he kneels — aloft his arm he flings,
As if to strike the Lyre's responsive strings.
Poor Labouring Man — he knows no night of rest–
Ere all his wearied limbs have gain'd the west
His morning course begins. Slow to the east
He lifts his giant form. His heaving breast
Rises with Scorpio, while his head below
Advances with the Archer's outstretch'd bow.
Lingering he struggles on the ocean's verge,

And slowly with three signs his limbs emerge.
Together with the Claws the diamonds bright,
That deck the northern Crown, arise to sight,
And sink the Swan and Pegasus in utter night.
Of Neptune's wrath Andromeda the fair
No longer mindful dips her golden hair.
When lo! to western wave the dauntless brute,
The fishy Cetus rolls, as in pursuit
Of his lost prey. And in the northern waves
Cepheus his head, and hand, and shoulder laves.

When Scorpio rises with the bright Antar,
Orion marks that signal from afar;
Nor turns to view the monster form again,
But hastens downward to the western main.
Pardon, chaste Dian, if I now relate,
As ancient bards have sung, Orion's fate.
He rashly dar'd, they say, on Chian strand
To touch thy virgin vest with impious hand,
What time invited by Œnopion came
The giant warrior in pursuit of game;
And slaughter'd heaps, and vacant forests told
The skill and vigour of the hunter bold.
A mightier beast, that could his might withstand,
From the cleft rock arose at thy command;
And this huge Scorpion with the hunter's blood
Aveng'd the harmless tenants of the wood.
Hence not in heaven unmindful of the fray
Orion shuns the Scorpion's blasting ray.
With him Andromeda and Cetus merge
Their total limbs deep in the briny surge.
Within the Arctic circle Cepheus glides —
His glittering girdle night from day divides.
Each eve his crowned head and breast he laves
Down to the waist in ocean's cooling waves.
Behind Andromeda her mother queen
With head immers'd, and legs aloft is seen,

A royal matron and a stately dame,
Like to a tumbler at some rustic game!
Unsightly posture — Will she now compare
With graceful Panope and Doris fair?
While headlong to the west all these descend,
Up from the east the lower parts ascend
Of Hydra's snaky length — the crown appears —
The Centaur's head — and victim which he bears.

When the great Archer Monster from below
Rising obtrudes his outstretch'd arm and bow;
Then mounting with him Serpentarius shines —
Round him its speckled coils the serpent twines.
Engonasin above revers'd appears —
First to the sky his feet and legs he rears —
Sweet soother of his toils the Lyre he brings,
Harmonious warbling with its golden strings.
The stars that Sirius and Orion boast
In deepest night to human ken are lost.
Auriga stands upon the watery verge–
Touches his naked feet the rising surge.
Capella on his shoulder shines afar,
To sailors oft an unpropitious star.
Cepheus now rises on the eastern sky,
And Perseus half is lost to human eye.

When rising next appears with butting horn
Half goat, half fish, the wintry Capricorn,
Auriga setting bears his Kids away;
And ocean quenches Procyon's feverish ray.
Up from the east the Swan majestic sails —
Returning light Jove's mighty Eagle hails.

When dripping from his dreary watery bed
Aquarius lifts his cloud-environ'd head,
The rising Horse the starry pavement paws
With panting nostril and extended jaws.

Night drags the Centaur down to her domain —
Aloft his head and shoulders broad remain

Till from their native waves the Fishes glide;
Then the whole monster sinks beneath the tide.
Andromeda now gladly quits the main,
Where Neptune and th' offended Nereids reign.
Long time emerging from the briny waves,
One fetter'd hand in ocean still she laves.

When rises Aries with his golden head,
And couching rests as on a flowery bed,
Quench'd in the ocean sinks the Altar's fire —
To hapless sailors oft an omen dire.
And Perseus arm'd emerges from the tide,
As rushing to defend his captive bride.

When quits the Bull the portals of the east,
Rises, attendant on the lordly beast,
Auriga. On him rests Capella bright,
And rivals Aldebaran's ruby light:
Not all his limbs the eastern ocean clear
Till in the heavens the brother Twins appear.
Now first Bootes sinks into the main,
Struggling through four long signs the shore to gain
One hand he keeps above the arctic way,
As if intent to seize his grisly prey.

Dips Serpentarius both his feet and knees,
As mount the Twins above the eastern seas;
And high in their meridian splendour shine
The numerous stars on Cetus' fin and spine.
Rising Eridanus the sailors cheers,
And soon Orion's splendid belt appears:
By Him the watches of the night they mark,
Intent on Him they steer the fragile bark.
The Gods, propitious to man's feeble race,
These signs in heaven his guides and beacons place.

THE DIOSEMEIA.

WHEN thou behold'st in evening's western sky
Cynthia's thin face, scarce seen by mortal eye,
She then begins her monthly course to run
Through the whole annual circle of the sun.
Observe her on the fourth returning day:
She casts a shadow from her strengthen'd ray.
With half her lustre and eighth night she cheers,
And in eight more with beauty full appears.
Then, waning through the month's remaining space,
Each night she rises with diminish'd face.

To mark the lengthening and the shortening day,
To trace the sun throughout his annual way,
The zodiac signs suffice. They also show
The times ordain'd to plough, to plant, to sow.
These all are taught by great immortal Jove,
Who orders all below and all above.

The prudent mariner oft marks afar
The coming tempest by Bootes' star.
Some warn him, rising at the dusk of night,
And some, forerunners of Aurora's light.

Across these starry plains the God of day
Furrows with burning wheel his annual way.
From east to west he runs his daily race —
Rises and sets in no determin'd place.
These things thou know'st; and ancient men have told,
And trac'd in sacred characters of gold,
How Sol and Luna part again to meet
When the great cycle nineteen years complete.
Thou knowest all the stars that night rolls round
With great Orion, and his rabid hound.
Their influence some o'er Neptune's realm extend —
Others to Jove belong; and oft portend

Events forthcoming. These with care to scan
The task and wisdom of the prudent man.
Trust not in fragile bark, too rashly brave,
The calm but treacherous bosom of the wave.
Ofttimes at eve the balmy breezes blow,
And soft as milk the murmuring billows flow.
But ere again the rosy-finger'd hours
Unbar for Phœbus' car the golden doors,
The wild winds roar — tumultuous ocean heaves,
And hurls to mountain height his boiling waves.
By wise precaution thou may'st haply save
Thyself and comrades from a watery grave.
Yet oft the tempest rises unforeseen;
For short the foresight of the wisest men.
His secret plans in darkness Jove conceals,
Nor all his ways to mortal eye reveals.
Omnipotent is Jove — He may bestow
More wisdom on his creatures here below.
For while his power extends through endless space,
He smiles propitious on our favour'd race.
Gives to the moon her varying silvery light,
Man's guide and beacon through the wintry night.
Bids from the east each morn th' unwearied sun
Through the high heaven his giant course to run.
And various other signs to mortals sends —
Warns them of danger, and events portends.

Those, who the weather's various signs would trace,
Must watch fair Cynthia's ever-changeful face:
Mark her, when rising from the eastern waves —
Mark her, when in the west her limbs she laves.
If three days old her face be bright and clear,
No rain or stormy gale the sailors fear;
But if she rise with bright and blushing cheek,
The blustering winds the bending mast will shake.
If dull her face and blunt her horns appear
On the fourth day, a breeze or rain is near.

If on the third she move with horns direct,
Not pointing downward or to heaven erect,
The western wind expect; and drenching rain,
If on the fourth her horns direct remain.
If to the earth her upper horn she bend,
Cold Boreas from the north his blast will send.
If upward she extend it to the sky,
Loud Notus with his blustering gale is nigh.
When the fourth day around her orb is spread
A circling ring of deep and murky red,
Soon from his cave the god of storms will rise,
Dashing with foamy wave the lowering skies.

And when fair Cynthia her full orb displays,
Or when unveil'd to sight are half her rays,
Then mark the various hues that paint her face,
And thus the fickle weather's changes trace.
If smile her pearly face benign and fair,
Calm and serene will breathe the balmy air;
If with deep blush her maiden cheek be red,
Then boisterous wind the cautious sailors dread;
If sullen blackness hang upon her brow,
From clouds as black will rainy torrents flow.
Not through the month their power these signs extend,
But all their influence with the quarter end.

A Halo oft fair Cynthia's face surrounds
With single, double, or with triple bounds.
If with one ring, and broken it appear,
Sailors, beware — the driving gale is near.
Unbroken if it vanisheth away —
Serene the air, and smooth the tranquil sea.
The double halo boisterous weather brings,
And furious tempests follow triple rings.
These signs from Cynthia's varying orb arise —
Forewarn the prudent, and direct the wise.

Next mark the features of the God of Day:
Most certain signs to mortals they convey,
When fresh he breaks the portals of the east,
And when his wearied coursers sink to rest.
If bright he rise, from speck and tarnish clear,
Throughout the day no rain or tempest fear.
If cloudless his full orb descend at night,
To-morrow's sun will rise and shine as bright.
But if, returning to the eastern sky,
A hollow blackness on his centre lie;
Or north and south his lengthen'd beams extend:
These signs a stormy wind or rain portend.

Observe, if shorn of circling rays his head,
And o'er his face a veil of redness spread;
For o'er the plains the God of winds will sweep,
Lashing the troubled bosom of the deep.
If in a shroud of blackness he appear,
Forewarn'd take heed — a drenching rain is near.
If black and red their tints together blend,
And to his face a murky purple lend,
Soon will the wolfish wind tempestuous howl,
And the big cloud along the welkin roll.

If when the Sun begin his daily race,
Or ere he sink in ocean's cool embrace,
The rays that crown his head together bend,
And to one central point converging tend;
Or if by circling clouds he is opprest,
Hanging about him as a vapoury vest;
Or if before him mount a little cloud,
Veiling his rising beams in murky shroud:
By these forewarn'd, within the house remain,
Charg'd is the air with stores of pelting rain.

If Phœbus rising wide and broad appear,
And, as he mounts, contract his ample sphere,

Propitious sign — no rain or tempest near.
Propitious too, if after days of rain
With a pale face he seek the western main.

When through the day the angry welkin lowers,
Hid is the Sun and drench'd the earth with showers,
Catch if thou canst his last departing ray,
And gain prognostics of the following day.
If by black cloud eclips'd his orb is found
Shooting his scatter'd rays at random round,
Send not the traveller from thy roof away —
To-morrow shines no brighter than to-day.
If with clear face into his watery bed,
Curtain'd with crimson clouds around his head,
He sink, that night no rain or tempest fear;
And morrow's sun will shine serene and clear.

If a black cloud eclipse the solar ray,
And sudden night usurp the place of day,
As when th' obtrusive moon's dark orb is seen
Forcing her way the sun and earth between;
Or if Aurora tinge with glowing red
The clouds, that float round Phœbus' rising head;
Farmer, rejoice — for soon refreshing rains
Will fill the pools, and quench the thirsty plains.
If ere his limbs he rear from ocean's bed
His foremost rays obscure and dark are spread
On th' horizon's edge; forewarn'd take heed —
These signs the rain, or blustering wind precede.

And weather foul expect, when thou canst trace
A baleful halo circling Phœbus' face
Of murky darkness, and approaching near:
If of two circles, fouler weather fear.

Mark when from eastern wave his rays emerge,
And ere he quench them in the western surge,
If near th' horizon ruddy clouds arise,

Mocking the solar orb in form and size:
If two such satellites the Sun attend,
Soon will impetuous rain from heaven descend.
If one, and north — the northern wind prevails:
If one, and south — expect the southern gales.

Mark all these signs with an attentive eye,
But scan with utmost care the western sky;
For sure prognostics those which Phœbus gives
As to their rest his wearied steeds he drives.

Now mark where high upon the zodiac line
The stars of lustre-lacking Cancer shine.
Near to this constellation's southern bound
Phatne, a nebulous bright spot, is found:
On either side this cloud, nor distant far,
Glitters to north and south a little star.
Though not conspicuous, yet these two are fam'd,
The Onoi by the ancient sages nam'd.
If when the sky around be bright and clear
Sudden from sight the Phatne disappear,
And the two Onoi north and south are seen
Ready to meet — no obstacle between —
The welkin soon will blacken with the rain,
And torrents rush along the thirsty plain.
If black the Phatne, and the Onoi clear,
Sure sign again that drenching showers are near.
And if the northern star be lost to sight,
While still the southern glitters fair and bright,
Notus will blow. But if the southern fail,
And clear the northern — Boreas will prevail.

And as the skies above, the waves below
Signs of the rising wind and tempest show:
When the long hollow rolling billows roar,
Breaking in froth upon the echoing shore;
And through the rugged rock and craggy steep

Whispers a murmuring sound, not loud but deep.

When screaming to the land the lone Hern flies,
And from the crag reiterates her cries;
Breasting the wind in flocks the Seamews sail,
And smooth their plumes against th' opposing gale;
And diving Cormorants their wings expand,
And tread — strange visitors — the solid land;
When from their briny couch the Wild Ducks soar,
And beat with clanging wings the echoing shore;
When gathering clouds are roll'd as drifting snow
In giant length along the mountain's brow;
When the light down, that crowns the thistles head,
On ocean's calm and glassy face is spread
Extending far and wide — the sailors hail
These signs, prophetic of the rising gale.

Thunder and Lightning in the summer show
The point from which the freshening breeze will blow.

Mark when athwart the ebon vault of night
The Meteors shoot their flash of vivid light —
From that same quarter will the wind arise,
And in like manner rush along the skies.
If numerous and from various points they blaze,
Darting across each other's path their rays,
From various points conflicting winds will sweep
In whirlwind fury o'er the troubled deep.

When from each quarter of the sky around
Blaze the fork'd lightnings, and the thunders sound,
Pity, oh, pity then the sailor brave,
Who ploughs in fragile bark the midnight wave.
The raging billows dash the welkin's brow —
Hisses the red bolt in the gulf below:
Jove on his head the pitiless tempest pours —
Beneath his feet the furious Neptune roars.

Refreshing showers or heavier rains are near,
When piled in fleecy heaps the clouds appear.

No weather fair expect, when Iris throws
Around the azure vault two painted bows;
When a bright star in night's blue vault is found,
Like a small sun by circling Halo bound;
When dip the Swallows as the pool they skim,
And water-fowls their ruffled plumage trim;
When loudly croak the tenants of the lake,
Unhappy victims of the hydra-snake;
When at the early dawn from murmuring throat
Lone Ololygo pours her dismal note;
When the hoarse Raven seeks the shallow waves —
Dips her black head — her wings, and body laves.

The Ox looks up and snuffs the coming showers,
E'er yet with pregnant clouds the welkin lowers:
Dragging from vaulted cave their eggs to view
Th' industrious Ants their ceaseless toil pursue;
While numerous insects creep along the wall,
And through the grass the slimy earth-worms crawl,
The black earth's entrails men these reptiles call.
Cackles the Hen, as sounds the dripping rill,
Combing her plumage with her crooked bill.

When flocks of Rooks or Daws in clouds arise,
Deafening the welkin with discordant cries;
When from their throats a gurgling note they strain,
And imitate big drops of falling rain;
When the Tame Duck her outstretch'd pinion shakes;
When the shrill screaming Hern the ocean seeks:
All these prognostics to the wise declare
Pregnant with rain, though now serene, the air.

When keen the Flies — a plague to man and
beast —
Seek with proboscis sharp their bloody feast;

When in the wearisome dark wintry night
The flickering torches burn with sputtering light,
Now flaring far and wide — now sinking low —
While round their wicks the fungous tumours grow;
When on the hearth the burning Ember glows,
And numerous sparks around the Charcoal throws:
Mark well these signs, though trifling yet not vain,
Prognostics sure of the impending rain.

If towers to sight uncapt the mountain's head,
While on its base a vapoury veil is spread;
If on the ocean's bosom clouds appear,
While the blue vault above is bright and clear;
These signs by shepherds and by sailors seen,
Give pleasing hope of days and nights serene.

When the blue sky and softly breathing air
Afford of lengthen'd calm a promise fair,
Then on these signs with watchful eye intent —
Forewarn'd — secure — the coming storm prevent.
And when with deep-charg'd clouds the air's opprest,
Phatne, the spot that shines on Cancer's breast,
Attentive mark: if bright the spot appear,
Soon Phœbus smiles with face serene and clear,
Nor the returning rain and tempest fear.

When burn the Lamps with soft and steady light,
And the Owl softly murmurs through the night;
And e'en the Raven from her varying throat
Utters at eve a soft and joyous note:
When from all quarters in the twilight shade
The Rooks returning to th' accustom'd glade
Their lofty rocking dormitories crowd,
Clapping their gladsome wings and cawing loud —
Various and unharmonious notes they raise,
But all their notes are notes of joy and praise —
And when the Cranes their course unbroken steer,

Beating with clanging wings the echoing air:
These hail — prognostics sure of weather fair.

When the bright gems that night's black vault
adorn
But faintly shine — of half their radiance shorn —
And not by cloud obscur'd, or dimm'd to sight
By the fine silvery veil of Cynthia's light;
But of themselves appear to faint away,
They warning give of a tempestuous day.

No weather calm expect, when floating high
Cloud rides o'er Cloud: when clamorous cry
The Geese: when through the night the Raven caws;
And chatter loud at even-tide the Daws.
When Sparrows ceaseless chirp at dawn of day,
And in their holes the Wren and Robin stay.

When charged with stormy matter lower the skies,
The busy Bee at home her labour plies;
Nor seeks the distant field and honied flower,
Returning laden'd with her golden store:
Their high aerial flight the Cranes suspend,
And to the earth in broken ranks descend.
When the dull fire emits no cheerful rays —
With lustre dimm'd the languid torches blaze,
And the light cobwebs float along the air;
No symptoms these of weather calm and fair.

But why abroad to seek prognostics go,
When ashes vile foretell the falling snow?
When half consum'd the coals to cinders turn,
And with a sputtering flame the torches burn.
And hail expect, when the burnt cinders white
With glowing heat send round a glaring light.

Not signless by the husbandman are seen
The Ilex, and Lentiscus darkly green.

If an abundant crop the Ilex bear,
With blighting matter teems the vapoury air;
If with unusual weight its branches groan,
Then their light sheaves the hapless farmers moan.
Thrice in the course of each revolving year
On the Lentiscus flowers and fruit appear;
And three convenient times to farmers show
To break the fertile clod with crooked plough.
If at each time this tree with fruit abound,
Each time with stores will teem the fruitful ground.
And like prognostic yields the humble Squill,
Thrice flowering yearly by the purling rill.

When bounteous Autumn crowns the circling year,
And fields and groves his russet livery wear;
If from the earth the numerous Hornets rise,
Sweeping a living whirlwind through the skies,
Then close on autumn's steps will winter stern
With blustering winds and chilling rains return.
Pity the wretch who shelterless remains,
And the keen blast — half-fed — half-clad — sustains.

The prudent husbandman, while autumn lasts,
His precious seed on the broad furrow casts,
And fearless marks the marshall'd Cranes on high,
Seeking in southern climes a milder sky.
Not so the idle farmer, who delays,
And trusts to treacherous winter's shorten'd days.
He hears their screams and clanging wings with fear,
Prognostics sure of frost-bound winter near.

When Autumn's days are nearly past away,
And Winter hastens to assume his sway,
Mark if the Kine and Sheep at eventide
Toss up their horned heads; with nostril wide,
Imbibe the northern breeze, and furious beat
The echoing meadows with their cloven feet;

For tyrant Winter comes with icy hand,
Heaping his snowy ridges on the land,
Blasting Pomona's hopes with shriveling frost,
While Ceres mourns her golden treasure lost.

No grateful sight to husbandmen appear
One or more Comets, with their blazing hair —
Forerunners of a parch'd and barren year.

When numerous Birds their island home forsake,
And to firm land their airy voyage make,
The ploughman, watching their ill-omened flight,
Fears for his golden fields a withering blight.
Not so the goatherd — he their advent hails,
As certain promise of o'erflowing pails.
And such is human life — the Fates ordain,
That one man's loss should be another's gain.
Coming events men anxious seek to know,
Pregnant of joy to some — to some of woe.

The shepherd, as a-field his charge he drives,
From his own flock prognostics oft derives.
When they impetuous seek the grassy plain,
He marks the advent of the storm and rain;
And when grave Rams, and Lambkins full of play,
Butt at each other's heads in mimic fray:
When the horn'd leaders stamp the dusty ground
With their fore-feet — all fours the young ones bound:
When homeward, as the shades of night descend,
Reluctantly and slow their way they wend,
Stray from the flock, and linger-one by one,
Heedless of shepherd's voice, and missive stone.

The herdsmen too, while yet the skies are fair,
Warn'd by their Bullocks, for the storm prepare:
When with rough tongue they lick their polished hoof —
When bellowing loud they seek the sheltering roof —
When from the yoke at close of day releas'd

On his right side recumbs the wearied beast:
When keenly pluck the Goats the oaken bough;
And deeply wallows in the mire the Sow.

When through the dismal night the lone Wolf howls;
Or when at eve around the house he prowls;
And, grown familiar, seeks to make his bed,
Careless of man, in some out-lying shed:
Then mark: ere thrice Aurora shall arise,
A horrid storm will sweep the blacken'd skies.

E'en Mice ofttimes prophetic are of rain,
Nor did our sires their auguries disdain:
When loudly piping with their voices shrill,
They frolick'd dancing on the downy hill.
Sign too of rain: his outstretch'd feet the Hound
Extends, and curves his belly to the ground.

Before the storm the Crab his briny home
Sidelong forsakes, and strives on land to roam:
The busy household Mice shake up with care
Their strawy beds, and for long sleep prepare.

Each sign observe: more sure when two agree;
Nor doubt th' event foretold by omens three.
Note well th' events of the preceding year,
And with the rising and the setting stars compare.
But chiefly look to Cynthia's varying face;
There surest signs of coming weather trace.
Observe when twice four days she veils her light,
Nor cheers with silvery ray the dreary night.

Mark these prognostics through the circling year,
And wisely for the rain — the wind — the storm prepare.

PROSE TRANSLATION. MAIR, 1921

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PHAENOMENA

[1] From Zeus let us begin; him do we mortals never leave unnamed; full of Zeus are all the streets and all the market-places of men; full is the sea and the havens thereof; always we all have need of Zeus. For we are also his offspring; and he in his kindness unto men giveth favourable signs and wakeneth the people to work, reminding them of livelihood. He tells what time the soil is best for the labour of the ox and for the mattock, and what time the seasons are favourable both for the planting of trees and for casting all manner of seeds. For himself it was who set the signs in heaven, and marked out the constellations, and for the year devised what stars chiefly should give to men right signs of the seasons, to the end that all things might grow unfailingly. Wherefore him do men ever worship first and last. Hail, O Father, mighty marvel, mighty blessing unto men. Hail to thee and to the Elder Race! Hail, ye Muses, right kindly, every one! But for me, too, in answer to my prayer direct all my lay, even as is meet, to tell the stars.

CONSTELLATIONS NORTH OF THE ECLIPTIC

[19] They, all alike, many though they be and other star in other path, are drawn across the heavens always through all time continually. But the Axis shifts not a whit, but unchanging is for ever fixed, and in the midsts it holds the earth in equipoise, and wheels the heaven itself around.

[25] On either side the Axis ends in two Poles, but thereof the one is not seen, whereas the other faces us in the north high above the ocean. Encompassing it two Bears [Ursa Major and Minor] wheel together – wherefore they are also called the Wains. Now they ever hold their heads each toward the flank of the other, and are borne along always shoulder-wise, turned alternate on their shoulders. If, indeed, the tale be true, from Crete they by the will of mighty Zeus entered up into heaven, for that when in olden days he played as a child in fragrant Dicton, near the hill of Ida, they set him in a cave and nurtured him for the space of a year, what time the Dictaean Curetes were deceiving Cronus. Now the one men call by name Cynosura and the other Helice. It is by Helice that the Achaeans on the sea divine which way to steer their ships, but in the other the Phoenicians put their trust when they cross the sea. But Helice, appearing large at earliest night, is bright and easy to mark; but the other is small, yet better for sailors: for in a smaller orbit wheel all her stars. By her guidance, then, the men of Sidon steer the straightest course.

[45] Between them, as it were the branch of a river, circles in wondrous way the Dragon [Draco], winding infinite around and about; on either side of his coil are borne along the Bears, that shun evermore the blue sea. Now towards the one he stretches the end of his tail, but with the coil he intercepts the Lesser Bear. The tip of his tail ends by the head of Helice, but in the coil Cynosura has her head. For his coiled circles past her very head and comes near her feet, but again, turning back, runs upward. Not one lone star shines on his head, but on his brows are two stars lit, and two in his eyes, and one beneath is set upon the chin-point of the dread monster. Aslant is his head, and he seems most like as if he were nodding to the tip of the tail of Helice; his mouth and right temple straight confront the end of her tail. That head wheels near where the limits of setting and rising blend.

[63] Right there in its orbit wheels a Phantom form, like to a man that strives at a task. That sign no man knows how to read clearly, nor what task

he is bent, but men simply call him On His Knees [Engonasin]. Now that Phantom, that toils on his knees, seems to sit on bended knee, and from both his shoulders his hands are upraised and stretch, one this way, one that, a fathom's length. Over the middle of the head of the crooked Dragon, he has the tip of his right foot.

[71] Here too that Crown [Corona], which glorious Dionysus set to be memorial of the dead Ariadne, wheels beneath the back of the toil-spent Phantom.

[74] To the Phantom's back the Crown is near, but by his head mark near at hand the head of Ophiuchus, and then from it you can trace the starlit Ophiuchus himself: so brightly set beneath his head appear his gleaming shoulders. They would be clear to mark even at the midmonth moon, but his hands are not at all so bright; for faint runs the gleam of stars along on this side and on that. Yet they too can be seen, for they are not feeble. Both firmly clutch the Serpent, which encircles the waist of Ophiuchus, but he, stedfast with both his feet well set, tramples a huge monster, even the Scorpion, standing upright on his eye and breast. Now the Serpent is wreathed about his two hands – a little above his right hand, but in many folds high above his left.

[88] Toward the Crown leans the Serpent's jaw, but beneath his coiling form seek thou for the mighty Claws [Libra]; they are scant of light and nowise brilliant.

[91] Behind Helice, like to one that drives, is borne along Arctophylax whom men also call Boötes, since he seems to lay hand on the wain-like Bear. Very bright is he all; but beneath his belt wheels a star, bright beyond the others, Arcturus himself.

[96] Beneath both feet of Boötes mark the Maiden [Virgo], who in her hands bears the gleaming Ear of Corn [Spica]. Whether she be daughter of Astraeus, who, men say, was of old the father of the stars, or child of other sire, untroubled be her course! But another tale is current among men, how of old she dwelt on earth and met men face to face, nor ever disdained in olden time the tribes of men and women, but mingling with them took her seat, immortal though she was. Her men called Justice; but she assembling the elders, it might be in the market-place or in the wide-wayed streets, uttered her voice, ever urging on them judgements kinder to the people. Not yet in that age had men knowledge of hateful strife, or carping contention, or din of battle, but a simple life they lived. Far from them was the cruel sea

and not yet from afar did ships bring their livelihood, but the oxen and the plough and Justice herself, queen of the peoples, giver of things just, abundantly supplied their every need. Even so long as the earth still nurtured the Golden Race, she had her dwelling on earth. But with the Silver Race only a little and no longer with utter readiness did she mingle, for that she yearned for the ways of the men of old. Yet in that Silver Age was she still upon the earth; but from the echoing hills at eventide she came alone, nor spake to any man in gentle words. But when she had filled the great heights with gathering crowds, then would she with threats rebuke their evil ways, and declare that never more at their prayer would she reveal her face to man. “Behold what manner of race the fathers of the Golden Age left behind them! Far meaner than themselves! But ye will breed a viler progeny! Verily wars and cruel bloodshed shall be unto men and grievous woe shall be laid upon them.” Even so she spake and sought the hills and left the people all gazing towards her still. But when they, too, were dead, and when, more ruinous than they which went before, the Race of Bronze was born, who were the first to forge the sword of the highwayman, and the first to eat of the flesh of the ploughing-ox, then verily did Justice loathe that race of men and fly heavenward and took up that abode, where even now in the night time the Maiden is seen of men, established near to far-seen Boötes.

[137] Above both her shoulders at her right wing wheels a star, whereof the name is the Vintager [Vindemiator] – of such size and with such brightness set, as the star that shines beneath the tail of the Great Bear. For dread is the Bear and dread stars are near her. Seeing them thou needest not further conjecture what stars beyond them model all her form. Such stars are borne along, beautiful and great, one in front of her forefeet, and one beneath her hind knees. But all singly one here, one there, are wheeled along without a name.

[147] Beneath the head of Helice are the Twins [Gemini]; beneath her waist is the Crab [Cancer]; beneath her hind feet the Lion [Leo] brightly shines. There is the Sun’s hottest summer path. Then the fields are seen bereft of corn-ears, when first the Sun comes together with the Lion. Then the roaring Etesian winds fall swooping on the vasty deep, and voyaging is no longer seasonable for oars. Then let broad-beamed ships be my choice, and let steersmen hold the helm into the wind.

[156] But if it be thy wish to mark Charioteer [Auriga] and his stars, and if

the fame has come to thee of the Goat [Capella] herself and the Kids, who often on the darkening deep have seen men storm-tossed, thou wilt find him in all his might, leaning forward at the left hand of the Twins. Over against him wheels the top of Helice's head, but on his left shoulder is set the holy Goat, that, as legend tells, gave the breast to Zeus. Her the interpreters of Zeus call the Olenian Goat. Large is she and bright, but there at the wrist of the Charioteer faintly gleam the Kids.

[167] At the feet of Charioteer seek for the crouching horned Bull [Taurus]. Very lifelike are his signs; so clear defined his head: not by other sign would one mark the head of an ox, since in such wise those very stars, wheeling on either side, fashion it. Oft-spoken is their name and not all unheard-of are the Hyades. Broadcast are they on the forehead of the Bull. One star occupies the tip of his left horn and the right foot of the Charioteer, who is close by. Together they are carried in their course, but ever earlier is the Bull than the Charioteer to set beneath the West, albeit they fare together at their rising.

[179] Nor all unnamed shall rest he hapless family of Iasid Cepheus. For their name, too has come unto heaven, for that they were near akin to Zeus. Cepheus himself is set behind the Bear Cynosura, like to one that stretches out both his hands. From her tail-tip to both his feet stretches a measure equal to that from foot to foot. But a little aside from his belt look to find the first coil of the mighty Dragon.

[188] Eastward his hapless wife, Cassiepeia, gleaming when by night the moon is full, wheels with her scanty stars. For few and alternate stars adorn her, which expressly mark her form with lines of light. Like the key of a twofold door barred within, wherewith men striking shoot back the bolts, so singly set shine her stars. But from her shoulders so faint she stretches a fathom's length. Thou would'st say she was sorrowing over her daughter.

[197] For there, too, wheels that woeful form of Andromeda, enstarred beneath her mother. Thou hast not to wait for a night, I ween, whereon to see her more distinct! So bright is her head and so clearly marked are both the shoulders, the tips of her feet and all her belt. Yet even there she is racked, with arms stretched far apart, and even in Heaven bonds are her portion. Uplifted and outspread there for all time are those hands of hers.

[205] Beneath her head is spread the huge Horse [Pegasus], touching her with his lower belly. One common star gleams on the Horse's navel and the crown of her head. Three other separate stars, large and bright, at equal

distance set on flank and shoulders, trace a square upon the Horse. His head is not so brightly marked, nor his neck, though it be long. But the farthest star on his blazing nostril could fitly rival the former four, that invest him with such splendour. Nor is he four-footed. Parted at the navel, with only half a body, wheels in heaven the sacred Horse. He it was, men say, that brought down from lofty Helicon the bright water of bounteous Hippocrene. For not yet on Helicon's summit trickled the fountain's springs, but the Horse smote it and straightway the gushing water was shed abroad at the stamp of his forefoot, and herdsmen were the first to call that stream the fountain of the Horse. From the rock the water wells and never shalt thou see it far from the men of Thespiae; but the Horse himself circles in the heaven of Zeus and is there for thee to behold.

[225] There too are the most swift courses of the Ram [Aries], who, pursued through the longest circuit, runs not a whit slower than the Bear Cynosura – himself weak and starless as on a moonlit night, but yet by the belt of Andromeda thou canst trace him out. For a little below her is he set. Midway he treads the mighty heavens, where wheel the tips of the Scorpion's Claws and the Belt of Orion.

[233] There is also another sign, fashioned near, below Andromeda, Deltoton [Triangulum], drawn with three sides, whereof two appear equal but the third is less, yet very easy to find, for beyond many is it endowed with stars. Southward a little from Deltoton are the stars of the Ram.

[239] Still father in front of the Ram and still in the vestibule of the South are the Fishes [Pisces]. Ever one is higher than the other, and louder hears the fresh rush of the North wind. From both there stretch, as it were, chains, whereby their tails on either side are joined. The meeting chains are knit by a single beautiful and great star, which is called the Knot of Tails. Let the left shoulder of Andromeda be thy guide to the northern Fish, for it is very near.

[248] Her two feet will guide thee to her bridegroom, Perseus, over whose shoulder they are for ever carried. But he moves in the North a taller form than the others. His right hand is stretched toward the throne of the mother of his bride, and, as if pursuing that which lies before his feet, he greatly strides, dust-stained, in the heaven of Zeus.

[253] Near his left thigh move the Pleiades, all in a cluster, but small is the space that holds them and singly they dimly shine. Seven are they in the songs of men, albeit only six are visible to the eyes. Yet not a star, I ween,

has perished from the sky unmarked since the earliest memory of man, but even so the tale is told. Those seven are called by name Halcyone, Merope, Celaeno, Electra, Sterope, Taygete, and queenly Maia. Small and dim are they all alike, but widely famed they wheel in heaven at morn and eventide, by the will of Zeus, who bade them tell of the beginning of Summer and Winter and of the coming of the ploughing-time.

[268] Yonder, too, is the tiny Tortoise, which, while still beside his cradle, Hermes pierced for stings and bade it be called the Lyre [Lyra]: and he brought it into heaven and set it in front of the unknown Phantom. That Croucher on his Knees comes near the Lyre with his left knee, but the top of the Bird's head wheels on the other side, and between the Bird's head and the Phantom's knee is enstarred the Lyre.

[275] For verily in heaven there is outspread a glittering Bird [Cygnus]. Wreathed in mist is the Bird, but yet the parts above him are rough with stars, not very large, yet not obscure. Like a bird in joyous flight, with fair weather it glides to the west, with the tip of its right wing outstretched towards the right hand of Cepheus, and by its left wing is hung in the heavens the prancing Horse.

[282] Round the prancing Horse range the two Fishes. By the Horse's head is stretched the right hand of Hydrochoüs [Aquarius]. He is behind Aegoceros [Capricorn], who is set in front and further down, where the mighty Sun turns. In that month use not the open sea lest thou be engulfed in the waves. Neither in the dawn canst thou accomplish a far journey, for fast to evening sped the dawns; nor at night amid they fears will the dawn draw earlier near, though loud and instant be thy cry. Grievous then is the crashing swoop of the South winds when the Sun joins Aegoceros, and then is the frost from heaven hard on the benumbed sailor. Not but that throughout the year's length the sea ever grows dark beneath the keels, and, like to diving seagulls, we often sit, spying out the deep from our ship with faces turned to the shore; but ever farther back the shores are swept by the waves and only a thin plank staves off Death.

[300] But even in the previous month, storm-tossed sea, when the Sun scorches the Bow and the Wielder of the Bow [Saggitarius], trust no longer in the night but put to shore in the evening. Of that season and that month let the rising of Scorpion at the close of night be a sign to thee. For verily his great Bow does the Bowman draw close by the Scorpion's sting, and a little in front stands the Scorpion [Scorpio] at his rising, but the Archer rises

right after him. Then, too, at the close of night Cynosura's head runs very high, but Orion just before the dawn wholly sets and Cepheus from hand to waist.

[311] Further up there is another Arrow [Sagitta] shot – alone without a bow. By it is the Bird [Cygnus] outspread nearer the North, but hard at hand another bird tosses in storm, of smaller size but cruel in its rising from the sea when the night is waning, and men call it the Eagle (Storm-bird) [Aquila].

[316] Over Aegoceros floats the Dolphin [Delphinus] with few bright stars and body wreathed in mist, but four brilliants adorn him, set side by side in pairs.

CONSTELLATIONS SOUTH OF THE ECLIPTIC

[319] Now these constellations lie between the North and the Sun's wandering path [the ecliptic], but others many in number rise beneath between the South and the Sun's course.

[322] Aslant beneath the fore-body of the Bull is set the great Orion. Let none who pass him spread out on high on a cloudless night imagine that, gazing on the heavens, one shall see other stars more fair.

[326] Such a guardian, too, beneath his towering back is seen to stand on his hind legs, the Dog [Canis Major] starenwrought, yet not clearly marked in all his form, but right by his belly he shows dark. The tip of his terrible jaw is marked by a star that keenest of all blazes with a searing flame and him men call Seirius. When he rises with the Sun, no longer do the trees deceive him by the feeble freshness of their leaves. For easily with his keen glance he pierces their ranks, and to some he gives strength but of other s he blights the bark utterly. Of him too at this setting are we aware, but the other stars of the Dog are set round with fainter light to mark his legs.

[338] Beneath both feet of Orion is the Hare [Lepus] pursued continually through all time, while Seirius behind for ever borne as in pursuit. Close behind he rises and as he sets he eyes the setting Hare.

[342] Beside the tail of the Great Dog the ship Argo is hauled stern-foremost. For not hers is the proper course of a ship in motion, but she is borne backwards, reversed even as real ships, when already the sailors turn the stern to the land as they enter the haven, and every one back-paddles the ship, but she rushing sternward lays hold of the shore. Even so is the Argo of Jason borne along stern-foremost. Partly in mist is she borne along, and starless from her prow even to the mast, but the hull is wholly wreathed in light. Loosed is her Rudder and is set beneath the hind feet of the Dog, as he runs in front.

[352] Andromeda, though she cowers a good way off, is pressed by the rush of the mighty Monster of the Sea [Cetus]. For her path lies under the blast of Thracian Boreas, but the South wind drives against her, beneath the Ram and the Pair of Fishes, the hateful Monster, Cetus, set as he is a little above the Starry River.

[359] For alone are those poor remains of Eridanus, River of many tears, also borne beneath the feet of the Gods. He winds beneath Orion's left foot,

but the Shackles, wherewith the Fishes' tails are held, reach form their tails and join together, and behind the neck of Cetus they mingle their path and fare together. They end in a single star of Cetus, set where meet his spine and head.

[367] Other stars, mean in size and feeble in splendour, wheel between the Rudder of Argo and Cetus, and beneath the grey Hare's sides they are set without a name. For they are not set like the limbs of a fashioned figure, such as, many in number, fare in order along their constant paths, as the years are fulfilled – stars, which someone of the men that are no more noted and marked how to group in figures and call all by a single name. For it had passed his skill to know each single star or name them one by one. Many are they on every hand and of many the magnitudes and colours are the same, while all go circling round. Wherefore he deemed fit to group the stars in companies, so that in order, set each by other, they might form figures. Hence the constellations got their names, and now no longer does any star rise a marvel from beneath the horizon. Now the other stars are grouped in clear figures and brightly shine, but those beneath the hunted Hare are all clad in mist and nameless in their course.

[385] Below Aegoceros before the blasts of the South Wind swims a Fish, facing Cetus, alone and part from the former Fishes; and him men call the Southern Fish [Piscis Australis].

[389] Other stars, sparsely set beneath Hydrochoüs [Aquarius], hang on high between Cetus in the heavens and the Fish, dim and nameless, and near them on the right hand of bright Hydrochoüs, like some sprinked drops of water lightly shed on this side and on that, other stars wheel bright-eyed though weak. But among them are borne two of more lustrous form, not far apart and yet not near: one beneath both feet of Hydrochoüs, a goodly star and bright, the other beneath the tail of dark-blue Cetus. This cluster as a whole men call The Water. But others low beneath the forefeet of the Archer (Centaur) [Centaurus], a tuned in a circled ring, go wheeling round the sky.

[402] Below the fiery sting of the dread monster, Scorpion, and near the South is hung the Altar [Ara]. Brief is the space thou wilt behold it above the horizon: for it rises over against Arcturus. High runs the path of Arcturus, but sooner passes the Altar to the western sea. But the Altar even beyond aught else hath ancient Night, weeping the woe of men, set to be a mighty sing of storm at sea. For ships in trouble pain her heart, and other

signs in other quarters she kindles in sorrow for mariners, storm-buffeted at sea. Wherefore I bid thee pray, when in the open sea, that that constellation wrapt in clouds appear not amidst the others in the heavens, herself unclouded and resplendent above with billowing clouds, as often it is beset when the autumn wind drives them back. For often Night herself reveals this sign, also, for the South Wind in her kindness to toiling sailors. If they heed her favouring signs and quickly lighten their craft and set all in order, on a sudden lo! their task is easier: but if from on high a dread gust of wind smite their ship, all unforeseen, and throw in turmoil all the sails, sometimes they make their voyage all beneath the waves, but at other times, if they win by their prayers Zeus to their aid, and the might of the north wind pass in lightning, after much toil they yet again see each other on the ship. But at this sign fear the South Wind, until thou see'st the North Wind come with lightning. But if the shoulder of Centaur is as far from the western as from the eastern sea, and a faint mist veils it, while behind Night kindles like signs of storm upon the gleaming Atlar, thou must not look for the South, but bethink thee of an East Wind.

[436] The constellation of Centaur [Centaurus] thou wilt find beneath two others. For part in human form lies beneath Scorpio, but the rest, a horse's trunk and tail, are beneath the Claws. He ever seems to stretch his right hand towards the round Altar, but though his hand is drawn and firmly grasped another sign – the Beast [Fera], for so men of old have named it.

[443] Another constellation trails beyond, which men call the Hydra. Like a living creature it winds afar its coiling form. Its head comes beneath the middle of the Crab, its coil beneath the body of the Lion, and its tail hangs above the Centaur himself. Midway on its coiling form is set the Crater, and at the tip the figure of a Raven [Corvus] that seems to peck at the coil.

[449] There, too, by the Hydra beneath the Twins brightly shines Procyon.

[451] All these constellations thou canst mark as the seasons pass, each returning at its appointed time: for all are unchangingly and firmly fixed in the heavens to be the ornaments of the passing night.

THE FIVE PLANETS

[454] But of quite a different class are those five other orbs, that intermingle with them and wheel wandering on every side of the twelve figures of the Zodiac. No longer with the others as they guide couldst thou mark where lies the path of those, since all pursue a shifty course, and long are the periods of their revolution and far distant lies the goal of their conjunction. When I come to them my daring fails, but mine be the power to tell of the orbits of the Fixed Stars and Signs in heaven.

CIRCLES OF THE CELESTIAL SPHERE

[462] These orbits lie like rings, four in number, chief in interest and in profit, if thou wouldst mark the measures of the waning and the waxing of the Seasons. On all are set beacon lights, many in number, all every way closely penned together. The circles are immovable, and fitted each to other, but in size two are matched with two.

[469] If ever on a clear night, when Night in the heavens shows to men all her stars in their brightness and no star is borne faintly gleaming at the mid-month moon, but they all sharply pierce the darkness – if in such an hour wonder rises in thy heart to mark on every side the heaven cleft by a broad belt, or if someone at they side point out that circle set with brilliants – that is what men call the Milky Way. A match for it in colour thou wilt find no circle wheel, but in size two of the four belts as large, but the other two are far inferior.

[480] Of the lesser circles one [Tropic of Cancer] is night to Boreas at his coming, and on it are borne both the heads of the Twins and the knees of the stedfast Charioteer, and above him are the left shoulder and shin of Perseus. It crosses Andromeda's right arm above the elbow. Above it is set her palm, nearer the north, and southward leans her elbow. The hoofs of the Horse, the head and neck of the Bird and Ophiuchus' bright shoulders wheel along this circle in their course. The Maiden is borne a little to the South and does not touch the Belt, but on it are the Lion and the Crab, Thereon are they both established side by side, but the circle cuts the Lion beneath the breast and belly lengthwise to the loins, and the Crab it cuts clean through by the shell where thou canst see him most clearly cut, as he stands upright with his eyes on either side of the Belt. The circle is divided, as well as may be, into eight parts, whereof five in the daytime wheel on high above the earth and three beneath the horizon. In it is the Turning-point of the Sun in summer [solstice]. This circle is set round the Crab in the North.

[501] But there is another circle [Tropic of Capricorn] to match in the South. It cuts through the middle of Aegoceros, the feet of Hydrochoüs, and the tail of the sea-monster, Cetus, and on it is the Hare. It claims no great share of the Dog, but only the space that he occupies with his feet. In it is Argo and the mighty back of the Centaur, the sting of Scorpio, and the Bow of the bright Archer. This circle the sun passes last as he is southward borne

from the bright north, and here is the Turning-point of the sun in winter. Three parts of eight of his course are above and five below the horizon.

[511] Between the Tropics a Belt [the Equater], peer of the grey Milky Way, undergirds the earth with imaginary line bisects the sphere. In it the days are equal to the nights both at the waning of the summer and the waxing of the spring [the Equinoxes]. The sign appointed for it is the Ram and the knees of the Bull – the Ram being borne lengthwise through it, but of the Bull just the visible bend of the knees. In it are the Belt of the well-starred Orion and the coil of the gleaming Hydra: in it, too, the dim-lit Crater and the Crow and the scanty-starred Claws and the knees of Ophiuchus are borne. But it has no share in the Eagle, but near it flies the mighty messenger of Zeus. Facing the Eagle wheel the head and neck of the Horse.

[524] These three Belts [Tropics of Cancer, Tropic of Capricorn, and the Equater] are parallel, and at right angles to the Axis which they surround and which is the centre of them all, but the fourth [the Ecliptic] aslant is fixed athwart the Tropics: they on opposite sides of the Equator support it at either limit, but the Equator bisects it. Not otherwise would a man skilled in the handicraft of Athena join the whirling Belts, wheeling them all around, so many and so great like rings, just as the Belts in the heavens, clasped by the transverse circle, hasten from dawn to night throughout all time. The three Belts rise and set all parallel but ever single and the same is the pint where in due order each rises or sets at East or West. But the fourth circle passes over as much water of ocean as rolls between the rising Aegoceros, and the rising of the Crab: as much as it occupies in rising, so much it occupies in setting. As long as is the ray cast to heaven from the glance of the eye, six times as long a line would subtend this Belt. Each ray, measured of equal length, intercepts the two constellations. This circle is called the Belt of the Zodiac.

[544] In it is the Crag; after the Crab the Lion and beneath him the Maiden; after the Maiden the Claws and the Scorpion himself and the Archer and Aegoceros, and after Aegoceros Hydrochoüs. Beneath him are enstarred the Two Fishes and after them the Ram and next the Bull and the Twins. In them, twelve in all, has the sun his course as he leads on the whole year, and as he fares around this belt, all the fruitful seasons have their growth.

[553] Half this Belt is set below the hollow of the horizon, and half is

above the earth. Every night six constellations of this circle's twelve set and as many rise; as long is each night ever stretched as half the belt rises above the earth from the fall of night.

THE ZODIAC RISINGS

[559] Not useless were it for one who seeks the signs of coming day to mark when each sign of the Zodiac rises. For ever with one of them the sun himself rises. One could best search out those constellations by looking on themselves, but if they be dark with clouds or rise hidden behind a hill, get thee fixed signs for their coming. Ocean himself will give thee signs at either horn – the East or the West – in the many constellations that wheel about him, when from below he sends forth each rising sign.

[569] Not very faint are the wheeling constellations that are set about Ocean at East and West, when the Crab [Cancer] rises, some setting in the West and other rising in the East. The Corwn sets and the Southern Fish as far as its back. Half the setting Crown is visible in the sky but half already sinks beneath the verge. Of Engonasin, backward turned, the waist is still visible but his upper parts are borne in night. The rise of the Crab brings down from knee to shoulder the wretches Ophiuchus and Ophis to the neck. No longer great on both sides of the horizon is Arctophylax but only the lesser portion is visible, while the greater part is wrapt in night. For with four signs of the Zodiac Boötes sets and is received in the bosom of ocean; and when he is sated with the light he takes till past midnight in the loosing of this oxen, in the season when he sets with the sinking sun. Those nights are named after his late setting. So these stars are setting, but another, facing them, no dim star, even Orion with glittering belt and shining shoulders and trusting in the might of his sword, and brining all the River, rises from the other horn, the East.

[590] At the coming of the Lion [Leo] those constellations wholly set, which were setting when the Crab rose, and with them sets the Eagle. But the Phantom On His Knees winks all save knee and left foot beneath the stormy ocean. Up rises the Hydra’s head and the bright-eyed Hare and Procyon and the forefeet of the flaming dog.

[596] Not few, either, are the constellations which the Maiden [Virgo] at her rising sends beneath the verge of the earth. Then set the Cyllenian Lyre, the Dolphin and the shapely Arrow. With them the wing-tips of the Bird up to her very tail and the farthest reaches of the River are overshadowed. The head of the Horse sets, sets too his neck. The Hydra rises higher as far as Crater, and before her the Dog brings up his hind feet, dragging behind him

the stern of Argo of many stars. And she rises above earth, cleft right at the mast, just when the whole of the Maiden has risen.

[607] Nor can the rising Claws [Libra], though faintly shining, pass unremarked, when at a bound the mighty sign of Boötes rises, jeweled with Arcturus. Aloft is risen all of Argo, but the Hydra, shed as she is afar over the heavens, will lack her tail. The Claws bring only the right leg as far as the thigh of that Phantom that is ever On his Knees, ever crouching by the Lyre – that Phantom, unknown among the figures of the heavens, whom we often see both rise and set on the selfsame night. Of him only the leg is visible at the rising of both the Claws: he himself head-downward on the other side awaits the rising Scorpion and the Drawer of the Bow. For they bring him: Scorpion brings his waist and all aforesaid; the Bow his left hand and head. Even so in three portions is he all brought up piecemeal above the horizon. Half the Crown and the tip of the Centaur's tail are upraised with the rising Claws. Then is the Horse setting after his vanished head, and dragged below is the tail-tip of the Bird, already set. The head of Andromeda is setting and against her is brought by the misty South the mighty terror, Cetus, but over against him in the North Cepheus with mighty hand upraised warns him back. Cetus, neck downward, sets to his neck, and Cepheus with head and hand and shoulder.

[634] The winding River will straightway sink in fair flowing ocean at the coming of Scorpion [Scorpio], whose rising puts to flight even the mighty Orion. Thy pardon, Artemis, we crave! There is a tale told by the men of old, who said that stout Orion laid hands upon her robe, what time in Chios he was smiting with his strong club all manner of beasts, as a service of the hunt to that King Oenopion. But she forthwith rent in twain the surrounding hills of the island and roused up against him another kind of beast – even the Scorpion, who proving mightier wounded him, mighty though he was, and slew him, for that he had vexed Artemis. Wherefore, too, men say that at the rising of the Scorpion in the East Orion flees at the Western verge. Nor does what was left of Andromeda and of Cetus fail to mark his rise but in full career they too flee. In that hour the belt of Cepheus grazes earth as he dips his upper parts in the sea, but the rest he may not – his feet and knees and loins, for the Bears themselves forbid. The hapless Cassiepeia herself too hastes after the figure of her child. No longer in seemly wise does she shine upon her throne, feet and knees withal, but she headlong plunges like a diver, parted at the knees; for not scatheless was she to rival

Doris and Panope. So she is borne towards the West, but other signs in the East the vault of heaven brings from below, the remaining half of the Crown and the tail of the Hydra, and uplifts the body and head of the Centaur and the Beast that the Centaur holds in his right hand. But the fore-feet of the Centaur-Knight await the rising of the Bow.

[665] At the coming of the Bow [Saggitarius] up rises the coil of the Serpent and the body of Ophiuchus. Their heads the rising of the Scorpion himself brings and raises even the hands of Ophiuchus and the foremost coil of the star-bespangled Serpent. Then emerge from below some parts of Engonasin, who ever rises feet-foremost, to wit, his legs, wiast, all his breast, his shoulder with his right hand; but his other hand and his head arise with the rising Bow and the Archer. With them the Lyre of Hermes and Cepheus to his breast drive up from the Eastern Ocean, what time all the rays of the mighty Dog are sinking and all of Orion setting, yea, all the Hare, which the Dog pursues in an unending race. But not yet depart the Kids of the Charioteer and the Arm-borne (Olenian) Goat; by his great hand they shine, and are eminent beyond all his other limbs in raising storms, when they fare with the sun.

[683] His head, hand and waist set at the rising of Aegoceros [Capricorn]; from waist to foot he sets at the rising of the Archer. Nor do Perseus and the end of the stern of jeweled Argo remain on high, but Perseus sets all save his knee and right foot and Argo is gone save her curved stern. She sinks wholly at the rising of Aegoceros, when Procyon sets too, and there rise the Bird and the Eagle and the gems of the winged Arrow and the sacred Altar, that is established in the South.

[693] When Hydrochoüs [Aquarius] is just risen, up wheel the feet and head of the Horse. But opposite the Horse starry Night draws the Centaur, tail-first, beneath the horizon, but cannot yet engulf his head and his broad shoulders, breast and all. But she sinks beneath the verge the coiling neck and all the brow of the gleaming Hydra.

[700] Yet many a coil of the Hydra remains, but Night engulfs her wholly with the Centaur, when the Fishes [Pisces] rise; with the Fishes the Fish which is placed beneath azure Aegoceros rises – not completely but par awaits another sign of the Zodiac. So the weary hands and knees and shoulders of Andromeda are parted – stretched some below and others above the horizon, when the Two Fishes are newly risen from the ocean. Her right side the Fishes bring, but the left the rising Ram. When the latter

rises, the Altar is seen setting in the West, while in the East may be seen rising as much as the head and shoulders of Perseus.

[712] As to his belt itself disputed might it be whether it rises as the Ram ceases to rise or at the rising of the Bull [Taurus], with whom he rises wholly. Nor lags behind the Charioteer at the rising of the Bull, for close are set their courses. But not with that sign does he rise completely, but the Twins bring him wholly up. The Kids and the sole of the Charioteer's left foot and the Goat herself journey with the Bull, what time the neck and tail of Cetus, leviathan of the sky, rise from below. Now Arctophylax is beginning to set with the first of those four constellations of the Zodiac that see him sink wholly, save his never setting left hand that rises by the Great Bear.

[724] Let Ophiuchus setting from both feet even to his knees be a sign of the rising of the Twins in the East. Then no longer is aught of Cetus beneath the verge, but thou shalt see him all. Then, too, can the sailor on the open sea mark the first bend of the River rising from the deep, as he watches for Orion himself to see if he might give him any hint of the measure of the night or of his voyage. For on every hand signs in multitude to the gods reveal to man.

THE WEATHER SIGNS

[733] Markest thou not? Whenever the Moon with slender horns shines forth in the West, she tells of a new month beginning: when first her rays are shed abroad just enough to cast a shadow, she is going to the fourth day: with orb half complete she proclaims eight days: with full face the mid-day of the month; and ever with varying phase she tells the date of the dawn that comes round.

[740] Those twelve signs of the Zodiac are sufficient to tell the limits of the night. But they to mark the great year – the season to plough and sow the fallow field and the season to plant the tree – are already revealed of Zeus and set on every side. Yea, and on the sea, too, many a sailor has marked the coming of the stormy tempest, remembering either dread Arcturus or other stars that draw from ocean in the morning twilight or tat he first fall of night. For verily through them all the Sun passes in yearly course, as he drives his mighty furrow, and now to one, now to another he draws near, now as he rises and anon as he sets, and ever another star looks upon another morn.

[752] This thou too knowest, for celebrated by all now are the nineteen cycles [the nineteen year cycle of Meton] of the bright Sun – thou knowest all the stars wheeled aloft by Night from Orion's belt to the last of Orion and his bold hound, the stars of Poseidon, the stars of Zeus, which, if marked, display fit signs of the seasons. Wherefore to them give careful heed and if ever they trust is in a ship, be it thine to watch what signs in the heavens are labouring under stormy winds or squall at sea. Small is the trouble and thousandfold the reward of his heedfulness who ever takes care. First he himself is safer, and well, too, he profits another by his warning, when a storm is rushing near.

[765] For oft, too, beneath a calm night the sailor shortens sail for fear of the morning sea. Sometimes the storm comes on the third day, sometimes on the fifth, but sometimes the evil comes all unforeseen. For not yet do we mortals know all from Zeus, but much still remains hidden, whereof, what he will, even hereafter will he reveal; for openly he aids the race of men, manifesting himself on every side and showing signs on every hand. Some messages the Moon will convey with orb half-full as she waxes or wanes, others when full: others the Sun by warnings at dawn and again at the edge

of night, and other hints from other source can be drawn for day and night.

[778] Scan first the horns on either side the Moon. For with varying hue from time to time the evening paints her and of different shape are her horns at different times as the Moon is waxing – one form on the third day and other on the fourth. From them thou canst learn touching the month that is begun. If she is slender and clear about the third day, she heralds calm: if slender and very ruddy, wind; but if thick and with blunted horns she show but a feeble light on the third and fourth night, her beams are blunted by the South wind or imminent rain. If on the third night neither horn nod forward or lean backward, if vertical they curve their tips on either side, winds from the West will follow that night. But if still with vertical crescent she bring the fourth day too, she gives warning of gathering storm. If her upper horn nod forward, expect thou the North wind, but if it lean backward, the South. But when on the third day a complete halo, blushing red, encircles her, she foretells storm and, the fierier her blush, the fiercer the tempest.

[799] Scan her when full and when half-formed on either side of full, as she waxes from or wanes again to crescent form, and from her hue forecast each month. When quite bright her hue, forecast fair weather; when ruddy, expect the rushing wind; when dark stained with spots, look out for rain. But not for every day is appointed a separate sign, but the signs of the third and fourth day betoken the weather up to the half Moon; those of the half Moon up to full Moon; and in turn the signs of the full Moon up to the waning half Moon; the signs of the half Moon are followed by those of the fourth day from the end of the waning month, and they in their turn by those of the third day of the new month. But if halos encircle all the Moon, set triple or double about her or only single – with the single ring, expect wind or calm; when the ring is broken, wind; when faint and fading, calm; two rings girding the Moon forebode storm; a triple halo would bring a greater storm, and greater still, if black, and more furious still, if the rings are broken. Such warnings for the month thou canst learn from the Moon.

[819] To the Sun’s march at East and West give heed. His hints give even more pertinent warning both at setting, and when he comes from below the verge. May not his orb, whenever thou desirest a fair day, be variegated when first his arrows strike the earth, and may he wear no mark at all but shine stainless altogether. If again thus all pure he be in the hour when the oxen are loosed, and set cloudless in the evening with gentle beam, he will still be at the coming dawn attended with fair weather. But not so, when he

rises with seemingly hollow disk, nor when his beams part to strike or North or South, while his centre is bright. But then in truth he journeys either through rain or through wind.

[832] Scan closely, if his beams allow thee, the Sun himself, for scanning him is best, to see if either some blush run over him, as often he shows a blush or here or there, when he fares through trailing clouds, or if haply he is darkened. Let the dark stain be sign to thee of coming rain, and every blush be sign of wind. But if he is draped both black and red at once, he will bring rain and will strain beneath the wind. But if the rays of the rising or setting Sun converge and crowd on one spot, or if he go from night to dawn, or from dawn to night, closely beset with clouds, those days will run in company with rushing rain. Nor be thou heedless of rain, what time before him rises a thin mist, after which the Sun himself ascends with scanty beams. But when a broad belt of mist seems to melt and widen before the rising Sun and anon narrows to less, fair will be his course, and fair too, if in the season of winter his hue wax wan at eventide. But for tomorrow's rain face the setting Sun and scan the clouds. If a darkening cloud the beams that wheel between the Sun and it part to either side of the cloud, thou shalt still need shelter for the dawn. But if without a cloud he dip in the western ocean, and as he is sinking, or still when he is gone, the clouds stand near him blushing red, neither on the morrow nor in the night needst thou be over-fearful of rain. But fear the coming rain when on a sudden the Sun's rays seem to thin and pale – just as they often fade when the Moon overshadows them, what time she stands straight between the earth and Sun; nor are the fields unwetted on that day, when before the dawn, as the Sun delays to shine, reddish clouds appear here or there. Be not heedless either of wind or rain to come, when, while the Sun is still below the verge, his precursor beams shine shadowy in the dawn. The more those beams are borne in shadow, the surer the sign they give of rain, but if but faint the dusk that veils his beams, like a soft mist of vapour, that veil of dusk portends wind. Nor are dark halos near the Sun signs of fair weather: when nearer the Sun and dark without relief, they portend greater storms: if there are two rings, they will herald tempests fiercer still.

[880] Marks as the Sun is rising or setting, whether the clouds, called parhelia, blush (on South or North or both), nor make the observation in careless mood. For when on both sides at once those clouds gird the Sun, low down upon the horizon, there is no lingering of the storm that comes

from Zeus. But if only one shine purple to the North, form the North will it bring the blast; if in the South, from the South; or down pour the pattering raindrops.

[890] With even greater care mark those signals when in the West, for from the West the warnings are given ever with equal and unfailing certainty.

[892] Watch, too, the Manger. Like a faint mist in the North it plays the guide beneath Cancer. Around it are borne two faintly gleaming stars, not far apart nor very near but distant to the view a cubit's length, one on the North, while the other looks towards the South. They are called the Asses [in the constellation Cancer], and between them is the Manger. On a sudden, when all the sky is clear, the Manger wholly disappears, while the stars that go on either side seem nearer drawn to one another: not slight then is the storm with which the fields are deluged. If the Manger darken and both stars remain unaltered, they herald rain. But if the Ass to the North of the Manger shine feebly through a faint mist, while the Southern Ass is gleaming bright, expect wind from the South: but if in turn the Southern Ass is cloudy and the Northern bright, watch for the North wind.

[909] A sign of wind be the swelling sea, the far sounding beach, the sea-crags when in calm they echo, and the moaning of the mountain crests.

[913] When, too, the heron in disordered flight comes landward from he sea with many a scream, he is precursor of the gale at sea. Anon, too, the stormy petrels when the flit in calm, move in companies to face the coming winds. Oft before a gale the wild ducks or sea-wheeling gulls beat their wings on the shore, or a cloud is lengthwise resting on the mountain peaks. Marked, too, ere now as sign of wind have been the withered petals, the down of the white thistle, when they abundant float, some in front and others behind, on the surface of the silent sea.

[924] From the quarter whence come the peals of summer thunder and the lightning flash, thence expect the onset of the gale. When through the dark night shooting stars fly thick and their track behind is white, except a wind coming in the same path. If other shooting stars confront them and others from other quarters dart, then be on they guard for winds from every quarter – winds, which beyond all else are hard to judge, and blow beyond man's power to predict.

[933] But when from East and South the lightnings flash, and again from the West and anon from the North, verily then the sailor on the sea fears to be caught at once by the waves beneath and the rain from heaven. For such

lightnings herald rain. Often before the coming rain fleece-like clouds appear or a double rainbow girds the wide sky or some star is rings with darkening halo.

[942] Often the birds of lake or sea insatiably dive and plunge in the water, or around the mere for long the swallows dart, smiting with their breasts the rippling water, or more hapless tribes, a boon to watersnakes, the fathers of the tadpoles croak from the lake itself, or from the lonely tree-frog drones his matin lay, or by jutting bank the chattering crow stalks on the dry land before the coming storm, or it may be dips from head to shoulder in the river, or even dives completely, or hoarsely cawing ruffles it beside the water.

[954] And ere now before rain from the sky, the oxen gazing heavenward have been seen to sniff the air, and the ants from their hollow nests bring up in haste all their eggs, and in swarms the centipedes are seen to climb the walls, and wandering forth crawl those worms that men call dark earth's intestines (earthworms). Tame fowl with father Chanticleer well preen their plumes and cluck aloud with voices like noise of water dripping upon water.

[962] Ere now, too, the generations of crows and tribes of jackdaws have been a sign of rain to come from Zeus, when they appear in flocks and screech like hawks. Crows, too, imitate with their note the heavy splash of clashing rain, or after twice croaking deeply they raise a loud whirring with frequent flapping of their wings, and ducks of the homestead and jackdaws which haunt the roof seek cover under the eaves and clap their wings, or seaward flies the heron with shrill screams.

[973] Slight not aught of these things when on thy guard for rain, and heed the warning, if beyond their wont the midges sting and are fain for blood, or if on a misty night snuff gather on the nozzle of the lamp, or if in winter's season the flame of the lamp now rise steadily and anon sparks fly fast from it, like light bubbles, or if on the light itself there dart quivering rays, or if in height of summer the island birds are borne in crowding companies. Be not heedless of the pot or tripod on the fire, if many sparks encircle it, nor heedless when in the ashes of blazing coal there gleam spots like millet seed, but scan those too when seeking signs of rain.

[988] But if a misty cloud be stretched along the base of a high hill, while the upper peaks shine clear, very bright will be the sky. Fair weather, too, shalt thou have, when by the sea-verge is seen a cloud low on the ground, never reaching a height, but penned there like a flat reef of rock.

[994] Seek in clam for signs of storms, and in storm for signs of calm. Scan well the Manger, whereby wheels the Crab, when first it is freed of every covering cloud. For its clearing marks the waning tempest.

[999] Take for sign of storm abating the steady-burning flame of the lamp, the gentle hooting of the owl at night, and the crow if with gentle varying note she caw at eventide, and the rooks, when singly they utter two lonely notes followed by frequent rapid screams, and when in fuller company they bethink them of the roost, full of voice. One would think them glad, seeing how they caw now in shrill screams, now with frequent flight around the foliage of the tree, now on the tree, whereon they roost, and anon they wheel and clap their wings. Cranes, too, before a gentle clam will wing their way steadily onward in one track, all in company, and in fair weather will be borne in no disordered flight.

[1013] But when the clear light from the stars is dimmed, though no thronging clouds veil, nor other darkness hide nor Moon obscure, but the stars on a sudden thus causelessly wax wan, hold that no more for sign of calm but look for storm. Foul weather, too, will come, when of the clouds some are stationary, but others passing by and others following after.

[1021] Sure signs of storm are geese hastening with many a cackle to their food, the nine-generation crow cawing at night, the jackdaw chattering late, the chaffinch piping in the dawn, waterfowl all fleeing inward from the sea, the wren or the robin retreating into hollow clefts, and tribes of jackdaws returning late to roost from dry feeding-grounds. When the furious tempest is imminent, the tawny bees go not far afield to cull wax, but wheel hard by their honey and their stores, nor do cranes on high in long lines wing their steady onward course, but wheel and double in their flight. Look, too, for foul weather, when in windless clam airy gossamers are flying, and when the rays of the lamp are wan and flickering, or when in fair weather fire and torches are hard to kindle. Why recount all the warning hints that come to men? The unsightly clotting of the ash is sign of snow: the ring of spots like millet seed around the blazing wick of the lamp betokens snow; but sign of hail are live coals, when they outward brightly shine, but in their centre appears, as it were, a hazy mist within the glowing fire.

[1044] Nor are holm-oaks, laden with acorns, and the dark mastich untried. With frequent glance on every side the miller ever peers, anxious lest the summer slip from his hand. Holm-oaks with moderate crops of frequent acorns will tell of heavy storm to come. Pray that they may not be

exceedingly heavy laden, but only that far from drought the cornfields flourish even as they. Thrice the mastich buds and thrice wax ripe its berries. Each crop in turn brings a sign for the sowing. For men divide the sowing season into three – early, middle, late. The first crop of mastich heralds the first of grain; the second the middle; the latest the last of all. The richest crop that the teaming mastich bears will hint of the wealthiest harvest from the plough: the meanest crop foretells scanty grain, and average mastich heralds average corn. Likewise the stalk of the squill flowers thrice to give hint of corresponding harvest. All the hints the farmer marked in the mastich crop, the same he learns from the white blossom of the squill.

[1064] But when in autumn frequent swarms of wasps crowd on every side, one can foretell the winter-storm to come even before the Pleiads are westering, swift and sudden as thee eddy wherein the wasps are wheeling. Sows and ewes and she-goats, when after mating with the male they mate again, equally with wasps foretell heavy storm. When she-goats and ewes and sows mate late in the season, the poor man rejoices, because their mating reveals to him that is thinly clad the coming of an open winter.

[1075] In seasonable flight of thronging cranes rejoices the seasonable farmer: in untimely flight the untimely ploughman. For ever so the winters follow the cranes: early winters, when their flight is early and in flocks: when they fly late and not in flocks, but over a longer period in small bands, the later farming benefits by the delay of winter.

[1082] If oxen and sheep after the heavy-laden Autumn dig the ground and stretch their heads to face the North wind, verily the Pleiads at their setting will bring a stormy winter. Pray that their digging be not excessive, for then is the winter exceedingly severe and a foe both to tree and tilth. May deep snow clothe the mighty fields, veiling the tender shoot, not yet separate nor tall, so that the anxious husbandman may rejoice in well-being.

[1091] May the stars above shine ever with due brightness; and may no comets, one nor two nor more, appear! for many comets herald a season of drought.

[1094] Nor on the mainland does the husbandman rejoice at the coming of summer to see trooping flocks of birds, when from the islands they alight upon his fields, but exceeding dread is his for the harvest, lest vexed by drought it come with empty ears and chaff. But the goat-herd rejoices even in the birds, when they come in moderate flocks with promise of a season of

plenteous milk. For thus do we poor, changeful mortals win in divers ways our livelihood, and all are ready to mark the warnings at their feet and adopt them for the moment.

[1104] Sheep warn the shepherd of coming storm when they rush to pasture in haste beyond their wont, but some behind the flock, now rams, now lambs, sport by the way with butting horns, when some here, some there, they bound aloft, the sillier young with four feet off the ground, the horned elders with two, or when the shepherd moves an unwilling flock, though it be evening when he drives them to their pens, while ever and anon they pluck the grass, through urged by many a stone.

[1113] From oxen too the ploughman and neat-herd learn of the stirring of the storm. When oxen lick with their tongue around the hooves of their fore-feet or in their stalls stretch themselves on their right side, the old ploughman expects the sowing to be delayed. When with ceaseless lowing the kine collect as they wend at eventide to their stalls, the heifers reluctant to leave the meadow pastureland give warning that anon they will not feed in stormless weather. Not fair weather do the goats betide when greedy for prickly holm-oak, and the sows rage furiously over their bedding.

[1124] When a solitary wolf howls loud, or when, as if he sought for shelter, recking little of farmer men, he descends to the cultivated lands near to men to seek a lair there, expect a storm when the third dawn comes round. So, too, by the previous signs thou canst forecast the winds or storm or rain to come on the self-same day or on the morrow or it may be on the third morn.

[1132] Mice, too, as sign of storm, whenever with louder squeaking than their wont they gamboled and seemed to dance in fair weather, were not unmarked by the weather-seers of old. Nor were dogs. The dog with both his paws digs when he suspects the coming of a storm, and then too those mice turn prophets. And landward comes the crab, when the storm is about to burse.

[1140] Mice in the daytime toss straw and are fain to build a nest when Zeus shows signs of rain.

[1142] Make light of none of these warnings. Good rule it is to look for sign confirming sign. When two point the same way, forecast with hope; when three, with confidence. Thou canst always add the signs of the passing season, comparing whether at rising or at setting of a start the day dawn such as the calendar would herald. It would profit much to mark the last

four days of the old and first four of the new month. They hold the terms of the meeting months, when the sky on eight nights is deceptive beyond its wont for lack of the bright-eyed moon.

[1153] Study all the signs together throughout the year and never shall thy forecast of the weather be a random guess.

The Greek Text

The Library of Celsus in Ephesos — Aratus is known to have studied with Menecrates in Ephesus.

The Greek Text

In this section of the eBook, readers can view the original Greek text of Aratus' poem. You may wish to Bookmark this page for future reference.

Source text: Aratus Solensis. Phaenomena. G. R. Mair. London: William Heinemann; New York: G.P. Putnam's Sons. 1921. With thanks to the Pegasus Digital Library.

Φαινόμενα

[p. 380] ἐκ Διὸς ἀρχώμεσθα, τὸν οὐδέποτ᾽ ἄνδρες ἐῶμεν
ἄρρητον: μεσταὶ δέ Διὸς πᾶσαι μὲν ἀγυιαί,
πᾶσαι δ᾽ ἀνθρώπων ἀγοραί, μεστὴ δὲ θάλασσα
καὶ λιμένες: πάντη δὲ Διὸς κεχρήμεθα πάντες.
τοῦ γάρ καὶ γένος εἰμέν: ὁ δ᾽ ἤπιος ἀνθρώποισιν
δεξιὰ σημαίνει, λαοὺς δ᾽ ἐπὶ ἔργον ἐγείρει,
μιμνήσκων βιότοιο, λέγει δ᾽ ὅτε βῶλος ἀρίστη
βουσί τε καὶ μακέλῃσι, λέγει δ᾽ ὅτε δεξιαὶ ὧραι
καὶ φυτὰ γυρῶσαι καὶ σπέρματα πάντα βαλέσθαι.
αὐτὸς γὰρ τά γε σήματ᾽ ἐν οὐρανῷ ἐστήριξεν,
ἄστρα διακρίνας, ἐσκέψατο δ᾽ εἰς ἐνιαυτὸν
ἀστέρας οἵ κε μάλιστα τετυγμένα σημαίνοιεν
ἀνδράσιν ὡράων, ὄφρ᾽ ἔμπεδα πάντα φύωνται.
τῶ μιν ἀεὶ πρῶτόν τε καὶ ὕστατον ἱλάσκονται.
χαῖρε, πάτερ, μέγα θαῦμα, μέγ᾽ ἀνθρώποισιν ὄνειαρ,
αὐτὸς καὶ προτέρη γενεή. Χαίροιτε δὲ Μοῦσαι
μειλίχιαι μάλα πᾶσαι: ἐμοί γε μὲν ἀστέρας εἰπεῖν
ᾗ θέμις εὐχομένῳ τεκμήρατε πᾶσαν ἀοιδήν.

οἱ μὲν ὁμῶς πολέες τε καὶ ἄλλυδις ἄλλοι ἐόντες [p. 382]
οὐρανῷ ἕλκονται πάντ᾽ ἤματα συνεχὲς αἰεί:
αὐτὰρ ὅ γ᾽ οὐδ᾽ ὀλίγον μετανίσσεται, ἀλλὰ μάλ᾽ αὖτως
ἄξων αἰὲν ἄρηρεν, ἔχει δ᾽ ἀτάλαντον ἁπάντη
μεσσηγὺς γαῖαν, περὶ δ᾽ οὐρανὸν αὐτὸν ἀγινεῖ.
καί μιν πειραίνουσι δύω πόλοι ἀμφοτέρωθεν:
ἀλλ᾽ ὁ μὲν οὐκ ἐπίοπτος, ὁ δ᾽ ἀντίος ἐκ βορέαο
ὑψόθεν ὠκεανοῖο: δύς δέ μιν ἀμφὶς ἔχουσαι
Ἄρκτοι ἅμα τροχόωσι, τὸ δὴ καλέονται ἅμαξαι.
αἱ δ᾽ ἤτοι κεφαλὰς μὲν ἐπ᾽ ἰξύας αἰέν ἔχουσιν
ἀλλήλων, αἰεὶ δέ κατωμάδιαι φορέονται,
ἔμπαλιν εἰς ὤμους τετραμμέναι. εἰ ἐτεὸν δή,
Κρήτηθεν κεῖναί γε Διὸς μεγάλου ἰότητι
οὐρανὸν εἰσανέβησαν, ὅ μιν τότε κουρίζοντα
Δίκτῳ ἐν εὐώδει, ὄρεος σχεδὸν Ἰδαίοιο,

ἄντρῳ ἐγκατέθεντο καὶ ἔτρεφον εἰς ἐνιαυτόν,
Δικταῖοι Κούρητες ὅτε Κρόνον ἐψεύδοντο.
καὶ τὴν μὲν Κυνόσουραν ἐπίκλησιν καλέουσιν,
τὴν δ᾽ ἑτέρην Ἑλίκην. Ἑλίκῃ γε μὲν ἄνδρες Ἀχαιοὶ
εἰν ἁλὶ τεκμαίρονται ἵνα χρὴ νῆας ἀγινεῖν,
τῇ δ᾽ ἄρα Φοίνικες πίσυνοι περόωσι θάλασσαν.
ἀλλ᾽ ἡ μὲν καθαρὴ καὶ ἐπιφράσσασθαι ἑτοίμη
πολλὴ φαινομένη Ἑλίκη πρώτης ἀπὸ νυκτός:
ἡ δ᾽ ἑτέρη ὀλίγη μέν, ἀτὰρ ναύτῃσιν ἀρείων:
μειοτέρῃ γὰρ πᾶσα περιστρέφεται στροφάλιγγι:
τῇ καὶ Σιδόνιοι ἰθύντατα ναυτίλλονται. [p. 384]

τὰς δέ δι᾽ ἀμφοτέρας οἵη ποταμοῖο ἀπορρώξ
εἰλεῖται μέγα θαῦμα, δράκων, περί τ᾽ ἀμφί τ᾽ ἐαγώς
μυρίος: αἱ δ᾽ ἄρα οἱ σπείρης ἑκάτερθε φέρονται
ἄρκτοι, κυανέου πεφυλαγμέναι ὠκεανοῖο.
αὐτὰρ ὅ γ᾽ ἄλλην μὲν νεάτῃ ἐπιτείνεται οὐρῇ,
ἄλλην δέ σπείρῃ περιτέμνεται. ἡ μέν οἱ ἄκρη
οὐρὴ πὰρ κεφαλὴν Ἑλίκης ἀποπαύεται Ἄρκτου:
σπείρῃ δ᾽ ἐν Κυνόσουρα κάρη ἔχει: ἡ δέ κατ᾽ αὐτὴν
εἰλεῖται κεφαλὴν καί οἱ ποδὸς ἔρχεται ἄχρις,
ἐκ δ᾽ αὖτις παλίνορσος ἀνατρέχει. οὐ μέν ἐκείνῃ
οἰόθεν οὐδ᾽ οἷος κεφαλῇ ἐπιλάμπεται ἀστήρ,
ἀλλὰ δύο κροτάφοις, δύο δ᾽ ὄμμασιν: εἷς δ᾽ ὑπένερθεν
ἐσχατιὴν ἐπέχει γένυος δεινοῖο δέ πάμπαν ἔοικεν
λοξὸν δ᾽ ἐστὶ κάρη, νεύοντι δὲ πάμπαν ἔοικεν
ἄκρην εἰς Ἑλίκης οὐρήν: μάλα δ᾽ ἐστὶ κατ᾽ ἰθύ
καὶ στόμα καὶ κροτάφοιο τὰ δεξιὰ νειάτῳ οὐρῇ.
κείνη που κεφαλὴ τῇ νίσσεται, ἦχί περ ἄκραι
μίσγονται δύσιές τε καὶ ἀντολαὶ ἀλλήλῃσιν.

Τῇδ᾽ αὐτοῦ μογέοντι κυλίνδεται ἀνδρὶ ἐοικὸς
εἴδωλον. τὸ μέν οὔτις ἐπίσταται ἀμφαδὸν εἰπεῖν, [p. 386]
οὐδ᾽ ὅτινι κρέμαται κεῖνος πόνῳ, ἀλλά μιν αὕτως
ἐγγόνασιν καλέουσι. τὸ δ᾽ αὖτ᾽ ἐν γούνασι κάμνον
ὀκλάζοντι ἔοικεν: ἀπ᾽ ἀμφοτέρων δέ οἱ ὤμων
χεῖρες ἀείρονται: τάνυται γε μέν ἄλλυδις ἄλλη

ὅσσον ἐς ὀργυιήν: μέσσῳ δ᾽ ἐφύπερθε καρήνῳ
δεξιτεροῦ ποδὸς ἄκρον ἔχει σκολιοῖο Δράκοντος.

αὐτοῦ κἀκεῖνος στέφανος, τὸν ἀγανὸς ἔθηκεν
σῆμ᾽ ἔμεναι Διόνυσος ἀποιχομένης Ἀριάδνης,
νώτῳ ὑποστρέφεται κεκμηότος Εἰδώλοιο.

νώτῳ μὲν Στέφανος πελάει, κεφαλῇ γε μὲν ἄκρῃ
σκέπτεο πὰρ κεφαλὴν Ὀφιούχεον, ἐκ δ᾽ ἄρ᾽ ἐκείνης
αὐτὸν ἐπιφράσσαιο φαεινόμενον Ὀφιοῦχον:
τοῖοί οἱ κεφαλῇ ὑποκείμενοι ἀγλαοὶ ὦμοι
εἴδονται: κεῖνοί γε καὶ ἂν διχόμηνι σελήνῃ
εἰσωποὶ τελέθοιεν: ἀτὰρ χέρες οὐ μάλα ἶσαι:
λεπτὴ γὰρ καὶ τῇ καὶ τῇ ἐπιδέδρομεν αἴγλη.
ἀλλ᾽ ἔμπης κἀκεῖναι ἐπόψιαι: οὐ γὰρ ἐλαφραί:
ἀμφότεραι δ᾽ Ὄφιος πεπονήαται, ὅς ῥά τε μέσσον
δινεύει Ὀφιοῦχον: ὁ δ᾽ ἐμμενές εὖ ἐπαρηρὼς
ποσσὶν ἐπιθλίβει μέγα θηρίον ἀμφοτέροισιν,
σκορπίον, ὀφθαλμῷ τε καὶ ἐν θώρηκι βεβηκὼς
ὀρθός. ἀτάρ οἱ ὄφις γε δύω στρέφεται μετὰ χερσίν,
δεξιτερῇ ὀλίγος, σκαιῇ γε μὲν ὑψόθι πολλός. [p. 388]

καὶ δή οἱ Στεφάνῳ παρακέκλιται ἄκρα γένεια,
νειόθι δὲ σπείρης μεγάλας ἐπιμαίεο χηλάς.
ἀλλ᾽ αἱ μέν φαέων ἐπιδευέες, οὐδὲν ἀγαυαί.
ἐξόπιθεν δ᾽ Ἑλίκης φέρεται ἐλάοντι ἐοικὼς
Ἀρκτοφύλαξ, τόν ῥ᾽ ἄνδρες ἐπικλείουσι βοώτην,
οὕνεχ᾽ ἁμαξαίης ἐπαφώμενος εἴδεται Ἄρκτου.
καὶ μάλα πᾶς ἀρίδηλος: ὑπὸ ζώνῃ δέ οἱ αὐτὸς
ἐξ ἄλλων Ἀρκτοῦρος ἐλίσσεται ἀμφαδὸν ἀστήρ.

ἀμφοτέροισι δὲ ποσσὶν ὕπο σκέπτοιο Βοώτεω
παρθένον, ἥ ῥ᾽ ἐν χερσὶ φέρει Στάχυν αἰγλήεντα.
εἴτ᾽ οὖν Ἀστραίου κείνη γένος, ὅν ῥά τέ φασιν
ἄστρων ἀρχαῖον πατέρ᾽ ἔμμεναι, εἴτε τευ ἄλλου,
εὔκηλος φορέοιτο: λόγος γε μὲν ἐντρέχει ἄλλος
ἀνθρώποις, ὡς δῆθεν ἐπιχθονίη πάρος ἦεν,
ἤρχετο δ᾽ ἀνθρώπων κατεναντίη, οὐδέ ποτ᾽ ἀνδρῶν

οὐδέ ποτ᾽ ἀρχαίων ἠνήνατο φῦλα γυναικῶν,
ἀλλ᾽ ἀναμὶξ ἐκάθητο, καὶ ἀθανάτη περ ἐοῦσα.
καί ἑ Δίκην καλέεσκον: ἀγειρομένη δὲ γέροντας,
ἠέ που εἰν ἀγορῇ ἢ εὐρυχόρῳ ἐν ἀγυιῇ,
δημοτέρας ἤειδεν ἐπισπέρχουσα θέμιστας.
οὔπω λευγαλέου τότε νείκεος ἠπίσταντο
οὐδέ διακρίσιος πολυμεμφέος οὐδέ κυδοιμοῦ,
αὕτως δ᾽ ἔζωον: χαλεπὴ δ᾽ ἀπέκειτο θάλασσα,
καὶ βίον οὔπω νῆες ἀπόπροθεν ἠγίνεσκον,
ἀλλὰ βόες καὶ ἄροτρα καὶ αὐτή, πότνια λαῶν,
μυρία πάντα παρεῖχε Δίκη, δώτειρα δικαίων.
τόφρ᾽ ἦν, ὄφρ᾽ ἔτι γαῖα γένος χρύσειον ἔφερβεν.
ἀργυρέῳ δ᾽ ὀλίγη τε καὶ οὐκέτι πάμπαν ἑτοίμη [p. 390]
ὠμίλει, ποθέουσα παλαιῶν ἤθεα λαῶν.
ἀλλ᾽ ἔμπης ἔτι κεῖνο κατ᾽ ἀργύρεον γένος ἦεν:
ἤρχετο δ᾽ ἐξ ὀρέων ὑποδείελος ἠχηέντων
μουνάξ, οὐδέ τεῳ ἐπεμίσγετο μειλιχίοισιν:
ἀλλ᾽ ὁπότ᾽ ἀνθρώπων μεγάλας πλήσαιτο κολώνας,
ἠπείλει δὴ ἔπειτα καθαπτομένη κακότητος,
οὐδ᾽ ἔτ᾽ ἔφη εἰσωπὸς ἐλεύσεσθαι καλέουσιν:
“οἵην χρύσειοι πατέρες γενεὴν ἐλίποντο
χειροτέρην: ὑμεῖς δὲ κακώτερα τεξείεσθε.
καὶ δή που πόλεμοι, καὶ δὴ καὶ ἀνάρσιον αἷμα
ἔσσεται ἀνθρώποισι, κακὸν δ᾽ ἐπικείσεται ἄλγος.”
ὣς εἰποῦσ᾽ ὀρέων ἐπεμαίετο, τοὺς δ᾽ ἄρα λαοὺς
εἰς αὐτὴν ἔτι πάντας ἐλίμπανε παπταίνοντας.
ἀλλ᾽ ὅτε δὴ κἀκεῖνοι ἐτέθνασαν, οἱ δ᾽ ἐγένοντο,
χαλκείη γενεή, προτέρων ὀλοώτεροι ἄνδρες,
οἳ πρῶτοι κακόεργον ἐχαλκεύσαντο μάχαιραν
εἰνοδίην, πρῶτοι δὲ βοῶν ἐπάσαντ᾽ ἀροτήρων,
καὶ τότε μισήσασα Δίκη κείνων γένος ἀνδρῶν
ἔπταθ᾽ ὑπουρανίη: ταύτην δ᾽ ἄρα νάσσατο χώρην,
ἦχί περ ἐννυχίη ἔτι φαίνεται ἀνθρώποισιν
παρθένος, ἐγγὺς ἐοῦσα πολυσκέπτοιο Βοώτεω.

τῆς ὑπὲρ ἀμφοτέρων ὤμων εἰλίσσεται ἀστὴρ
[δεξιτερῇ πτέρυγι: Προτρυγητὴρ δ᾽ αὖτε καλεῖται:]

τόσσος μὲν μεγέθει, τοίη δ᾽ ἐγκείμενος αἴγλῃ,
οἷος καὶ μεγάλης οὐρὴν ὑποφαίνεται Ἄρκτου.
δεινὴ γὰρ κείνη, δεινοὶ δέ οἱ ἐγγύθεν εἰσὶν
ἀστέρες: οὐκ ἂν τούς γε ἰδὼν ἐπιτεκμήραιο [p. 392]
[οἵ μιν πᾶσαν ὄπισθεν ἑλισσόμενοι τυπόωσιν,]
οἷός οἱ πρὸ ποδῶν φέρεται καλός τε μέγας τε
εἷς μὲυ ὑπωμαίων, εἷς δ᾽ ἰξυόθεν κατιόντων,
ἄλλος δ᾽ οὐραίοις ὑπὸ γούνασιν: ἀλλ᾽ ἄρα πάντες
ἁπλόοι ἄλλοθεν ἄλλος ἀνωνυμίῃ φορέονται.

Κραιὶ δέ οἱ Δίδυμοι, μέσσῃ δ᾽ ὕπο κάρκινος ἐστίν:
ποσσὶ δ᾽ ὀπισθοτέροισι λέων ὕπο καλὰ φαείνει.
ἔνθα μὲν ἠελίοιο θερείταταί εἰσι κέλευθοι:
αἱ δέ που ἀσταχύων κενεαὶ φαίνονται ἄρουραι
ἠελίου τὰ πρῶτα συνερχομένοιο Λέοντι.
τῆμος καὶ κελάδοντες ἐτησίαι εὐρέϊ πόντῳ
ἀθρόοι ἐμπίπτουσιν, ὁ δὲ πλόος οὐκέτι κώπαις
ὥριος. εὐρεῖαί μοι ἀρέσκοιεν τότε νῆες,
εἰς ἄνεμον δὲ τὰ πηδὰ κυβερνητῆρες ἔχοιεν.

εἰ δέ τοι ἠνίοχον τε καὶ ἀστέρας Ἡνιόχοιο
σκέπτεσθαι δοκέει, καί τοι φάτις ἦλυθεν αἰγός
αὐτῆς ἠδ᾽ Ἐρίφων, οἵ τ᾽ εἰν ἁλὶ πορφυρούσῃ
πολλάκις ἐσκέψαντο κεδαιομένους ἀνθρώπους,
αὐτὸν μέν μιν ἅπαντα μέγαν Διδύμων ἐπὶ λαιὰ
κεκλιμένον δήεις: Ἑλίκης δέ οἱ ἄκρα κάρηνα
ἀντία δινεύει. σκαιῷ δ᾽ ἐπελήλαται ὤμῳ
αἰξ ἱερή, τὴν μέν τε λόγος Διὶ μαζὸν ἐπτσχεῖν,
Ὠλενίην δέ μιν Αἶγα Διὸς καλέουσ᾽ ὑποφῆται. [p. 394]
ἀλλ᾽ ἡ μὲν πολλή τε καὶ ἀγλαή: οἱ δέ οἱ αὐτοῦ
λεπτὰ φαείνονται Ἔριφοι καρπὸν κάτα χειρός.

πὰρ ποσὶ δ᾽ Ἡνιόχου κεραὸν πεπτηότα Ταῦρον
μαίεσθαι. τὰ δέ οἱ μάλ᾽ ἑοικότα σήματα κεῖται:
τοίη οἱ κεφαλὴ διακέκριται: οὐδέ τις ἄλλῳ
σήματι τεκμήραιτο κάρη βοός, οἷά μιν αὐτοὶ
ἀστέρες ἀμφοτέρωθεν ἑλισσόμενοι τυπόωσιν.

καὶ λίην κείνων ὄνομ᾽ εἴρεται, οὐδέ τοι αὖτως
νήκουστοι Ὑάδες. ταὶ μέν ῥ᾽ ἐπὶ παντὶ μετώπῳ
Ταύρου βεβλέαται: λαιοῦ δὲ κεράατος ἄκρον
καὶ πόδα δεξιτερὸν παρακειμένου Ἡνιόχοιο
εἷς ἀστὴρ ἐπέχει: συνεληλάμενοι δὲ φέρονται,
ἀλλ᾽ αἰεὶ Ταῦρος προφερέστερος Ἡνιόχοιο
εἰς ἑτέρην καταβῆναι, ὁμηλυσίῃ περ ἀνελθών.

Οὐδ᾽ ἄρα Κηφῆος μογερὸν γένος Ἰασίδαο
αὖτως ἄρρητον κατακείσεται: ἀλλ᾽ ἄρα καὶ τῶν
οὐρανὸν εἰς ὄνομ᾽ ἦλθεν, ἐπεὶ Διὸς ἐγγύθεν ἦσαν.
αὐτὸς μὲν κατόπτσθεν ἐὼν Κυνοσουρίδος Ἄρκτου
Κηφεὺς ἀμφοτέρας χεῖρας τανύοντι ἐοικώς:
ἴση οἱ στάθμη νεάτης ἀποτείνεται οὐρῆς
ἐς πόδας ἀμφοτέρους, ὅσση ποδὸς ἐς πόδα τείνει. [p. 396]
αὐτὰρ ἀπὸ ζώνης ὀλίγον κε μεταβλέψειας
πρώτης ἱέμενος καμπῆς μεγάλοιο Δράκοντος.

τοῦ δ᾽ ἄρα δαιμονίη προκυλίνδεται οὐ μάλα πολλὴ
νυκτὶ φαεινομένη παμμήνιδι Κασσιέπεια:
οὐ γάρ μιν πολλοὶ καὶ ἐπημοιβοὶ γανόωσιν
ἀστέρες, οἵ μιν πᾶσαν ἐπιρρήδην στιχόωσιν.
οἵῃ δὲ κληῖδι θύρην ἔντοσθ᾽ ἀραρυῖαν
δικλίδ᾽ ἐπτπλήσσοντες ἀνακρούουσιν ὀχῆας,
τοῖοί οἱ μουνὰξ ὑποκείμενοι ἰνδάλλονται
ἀστέρες. ἡ δ᾽ αὖτως ὀλίγων ἀποτείνεται ὤμων
ὀργυιήν. φαίης κεν ἀνιάξειν ἐπὶ παιδί.

αὐτοῦ γὰρ κἀκεῖνο κυλίνδεται αἰνὸν ἄγαλμα
Ἀνδρομέδης ὑπὸ μητρὶ κεκασμένον. οὔ σε μάλ᾽ οἴω
νύκτα περισκέψασθαι, ἵν᾽ αὐτίκα μᾶλλον ἴδηαι:
τοίη οἱ κεφαλή, τοῖοι δέ οἱ ἀμφοτέρωθεν
ὦμοι καὶ πόδες ἀκρότατοι καὶ ζώματα πάντα.
ἀλλ᾽ ἔμπης κἀκεῖθι διωλενίη τετάνυσται,
δεσμὰ δέ οἱ κεῖται καὶ ἐν οὐρανῷ: αἱ δ᾽ ἀνέχονται
αὐτοῦ πεπταμέναι πάντ᾽ ἤματα χεῖρες ἐκεῖναι.

Ἀλλ᾽ ἄρα οἱ καὶ κρατὶ πέλωρ ἐπελήλαται ἵππος

γαστέρι νειαίρῃ: ξυνὸς δ᾽ ἐπιλάμπεται ἀστὴρ
τοῦ μὲν ἐπ᾽ ὀμφαλίῳ, τῆς δ᾽ ἐσχατόωντι καρήνῳ.
οἱ δ᾽ ἄρ᾽ ἔτι τρεῖς ἄλλοι ἐπὶ πλευράς τε καὶ ὤμους
ἵππου δεικανόωσι διασταδὸν ἶσα πέλεθρα,
καλοὶ καὶ μεγάλοι: κεφαλὴ δέ οἱ οὐδὲν ὁμοίη, [p. 398]
οὐδ᾽ αὐχὴν δολιχός περ ἐών. ἀτὰρ ἔσχατος ἀστὴρ
αἰθομένης γένυος καί κεν προτέροις ἐρίσειεν
τέτρασιν, οἵ μιν ἔχουσι περίσκεπτοι μάλ᾽ ἐόντες.
οὐδ᾽ ὅ γε τετράπος ἐστὶν: ἀπ᾽ ὀμφαλίοιο γὰρ ἄκρου
μεσσόθεν ἡμιτελὴς περιτέλλεται ἱερὸς Ἵππος.
κεῖνον δὴ καί φασι καθ᾽ ὑψηλοῦ Ἑλικῶνος
καλὸν ὕδωρ ἀγαγεῖν εὐαλδέος Ἱππουκρήνης.
οὐ γάρ πω Ἑλικὼν ἄκρος κατελείβετο πηγαῖς,
ἀλλ᾽ Ἵππος μιν ἔτυψε: τὸ δ᾽ ἀθρόον αὐτόθεν ὕδωρ
ἐξέχυτο πληγῇ προτέρου ποδός: οἱ δὲ νομῆες
πρῶτοι κεῖνο ποτὸν διεφήμισαν Ἱππουκρήνην.
ἀλλὰ τὸ μὲν πέτρης ἀπολείβεται, οὐδέ ποτ᾽ αὐτὸ
Θεσπιέων ἀνδρῶν ἐκὰς ὄψεαι: αὐτὰρ ὁ Ἵππος
ἐν Διὸς εἰλεῖται καί τοι πάρα θηήσασθαι.

αὐτοῦ καὶ Κριοῖο θοώταταί εἰσι κέλευθοι,
ὅς ῥά τε καὶ μήκιστα διωκόμενος περὶ κύκλα
οὐδὲν ἀφαυρότερον τροχάει Κυνοσουρίδος Ἄρκτου,
αὐτὸς μὲν νωθὴς καὶ ἀνάστερος οἷα σελήνῃ
σκέψασθαι, ζώνῃ δ᾽ ἂν ὅμως ἐπιτεκμήραιο
Ἀνδρομέδης: ὀλίγον γὰρ ὑπ᾽ αὐτὴν ἐστήρικται.
μεσσόθι δὲ τρίβει μέγαν οὐρανόν, ἦχί περ ἄκραι
χηλαὶ καὶ ζώνη περιτέλλεται Ὡρίωνος.

ἔστι δέ τοι καὶ ἔτ᾽ ἄλλο τετυγμένον ἐγγύθι σῆμα
νειόθεν Ἀνδρομέδης, τὸ δ᾽ ἐπὶ τρισὶν ἐστάθμηται
Δελτωτόν πλευρῇσιν, ἰσαιομένῃσιν ἐοικὸς
ἀμφοτέρῃς: ἡ δ᾽ οὔτι τόση, μάλα δ᾽ ἐστὶν ἑτοίμη
εὑρέσθαι: περὶ γὰρ πολέων εὐάστερός ἐστιν.
τῶν ὀλίγον Κριοῦ νοτιώτεροι ἀστέρες εἰσίν. [p. 400]

οἱ δ᾽ ἄρ᾽ ἔτι προτέρω, ἔτι δ᾽ ἐν προμολῇσι νότοιο,

ἰχθύες. ἀλλ᾽ αἰεὶ ἕτερος προφερέστερος ἄλλου,
καὶ μᾶλλον βορέαο νέον κατιόντος ἀκούει.
ἀμφοτέρων δέ σφεων ἀποτείνεται ἠΰτε δεσμὰ
οὐραίων ἑκάτερθεν ἐπισχερὼ εἰς ἓν ἰόντων.
καὶ τὰ μὲν εἷς ἀστὴρ ἐπέχει καλός τε μέγας τε,
ὅν ῥά τε καὶ σύνδεσμον ὑπούραιον καλέουσιν.
Ἀνδρομέδης δέ τοι ὦμος ἀριστερὸς Ἰχθύος ἔστω
σῆμα βορειοτέρου: μάλα γάρ νύ οἱ ἐγγύθεν ἐστίν.

ἀμφότεροι δὲ πόδες γαμβροῦ ἐπισημαίνοιεν
Περσέος, οἵ ῥά οἱ αἰὲν ἐπωμάδιοι φορέονται.
αὐτάρ ὅ γ᾽ ἐν βορέω φέρεται περιμήκετος ἄλλων.
καί οἱ δεξιτερὴ μὲν ἐπὶ κλισμὸν τετάνυσται
πενθερίου δίφροιο: τὰ δ᾽ ἐν ποσὶν οἷα διώκων
ἴχνια μηκύνει κεκονιμένος ἐν Διὶ πατρί.

ἄγχι δέ οἱ σκαιῆς ἐπιγουνίδος ἅλιθα πᾶσαι
Πληϊάδες φορέονται. ὁ δ᾽ οὐ μάλα πολλὸς ἁπάσας
χῶρος ἔχει, καὶ δ᾽ αὐταὶ ἐπισκέψασθαι ἀφαυραί.
ἑπτάποροι δὴ ταί γε μετ᾽ ἀνθρώπους ὑδέονται,
ἓξ οἷαί περ ἐοῦσαι ἐπόψιαι ὀφθαλμοῖσιν.
οὐ μέν πως ἀπόλωλεν ἀπευθὴς ἐκ Διὸς ἀστήρ,
ἐξ αὖ καὶ γενεῆθεν ἀκούομεν, ἀλλὰ μάλ᾽ αὔτως
εἴρεται. ἑπτὰ δ᾽ ἐκεῖναι ἐπιρρήδην καλέονται
Ἀλκυόνη Μερόπη τε Κελαινώ τ᾽ Ἠλέκτρη τε
καὶ Στερόπη καὶ Τηϋγέτη καὶ πότνια Μαῖα.
αἱ μὲν ὁμῶς ὀλίγαι καὶ ἀφεγγέες, ἀλλ᾽ ὀνομασταὶ
ἦρι καὶ ἑσπέριαι, Ζεὺς δ᾽ αἴτιος, εἰλίσσονται, [p. 402]
ὅ σφισι καὶ θέρεος καὶ χείματος ἀρχομένοιο
σημαίνειν ἐκέλευσεν ἐπερχομένου τ᾽ ἀρότοιο.

καὶ χέλυς, ἥτ᾽ ὀλίγη: τὴν δ᾽ ἦρ᾽ ἔτι καὶ παρὰ λίκνῳ
Ἑρμείης ἐτόρησε, λύρην δέ μιν εἶπε λέγεσθαι.
κὰδ δ᾽ ἔθετο προπάροιθεν ἀπευθέος Εἰδώλοιο
οὐρανὸν εἰσαγαγών. τὸ δ᾽ ἐπὶ σκελέεσσι πέτηλον
γούνατί οἱ σκαιῷ πελάει: κεφαλή γε μὲν ἄκρη
ἀντιπέρην Ὄρνιθος ἐλίσσεται: ἡ δὲ μεσηγὺ

ὀρνιθέης κεφαλῆς καὶ γούνατος ἐστήρικται.

ἦτοι γὰρ καὶ Ζηνὶ παρατρέχει αἰόλος ὄρνις.
ἀλλ᾽ ὁ μὲν ἠερόεις, τὰ δέ οἱ ἔπι τετρήχυνται
ἀστράσιν οὔτι λίην μεγάλοις, ἀτὰρ οὐ μὲν ἀφαυροῖς.
αὐτὰρ ὅ γ᾽ εὐδιόωντι ποτὴν ὄρνιθι ἐοικὼς
οὔριος εἰς ἑτέρην φέρεται, κατὰ δεξιὰ χειρὸς
Κηφείης ταρσοῖο τὰ δεξιὰ πείρατα τείνων,
λαιῇ δὲ πτέρυγι σκαρθμὸς παρακέκλιται Ἵππου.

τὸν δὲ μετασκαίροντα δύ᾽ Ἰχθύες ἀμφινέμονται
ἵππον: πὰρ δ᾽ ἄρα οἱ κεφαλῇ χεὶρ Ὑδροχόοιο
δεξιτερὴ τετάνυσθ᾽: ὁ δ᾽ ὀπίστερος Αἰγοκερῆος
τέλλεται. αὐτὰρ ὅ γε πρότερος καὶ νειόθι μᾶλλον
κέκλιται αἰγόκερως, ἵνα τε τρέπετ᾽ ἠελίου ἵς.
μὴ κείνῳ ἐνὶ μηνὶ περικλύζοιο θαλάσσῃ
πεπταμένῳ πελάγει κεχρημένος. οὔτε κεν ἠοῖ
πολλὴν πειρήνειας, ἐπεὶ ταχινώταταί εἰσιν:
οὔτ᾽ ἄν τοι νυκτὸς πεφοβημένῳ ἐγγύθεν ἠὼς
ἔλθοι καὶ μάλα πολλὰ βοωμένῳ. οἱ δ᾽ ἀλεγεινοὶ [p. 404]
τῆμος ἐπιρρήσσουσι νότοι, ὁπότ᾽ Αἰγοκερῆϊ
συμφέρετ᾽ ἠέλιος: τότε δέ κρύος ἐκ Διός ἐστιν
ναύτῃ μαλκιόωντι κακώτερον. ἀλλὰ καὶ ἔμπης
ἤδη πάντ᾽ ἐνιαυτὸν ὑπὸ στείρῃσι θάλασσα
πορφύρει: ἴκελοι δὲ κολυμβίσιν αἰθυίῃσιν
πολλάκις ἐκ νηῶν πέλαγος περιπαπταίνοντες
ἥμεθ᾽ ἐπ᾽ αἰγιαλοὺς τετραμμένοι: οἱ δ᾽ ἔτι πόρσω
κλύζονται: ὀλίγον δὲ διὰ ξύλον Ἄϊδ᾽ ἐρύκει.

καὶ δ᾽ ἄν ἐπὶ προτέρῳ γε, θαλάσσῃ πολλὰ πεπονθώς,
τόξον ὅτ᾽ ἠέλιος καίει καὶ ῥύτορα Τόξου,
ἐσπέριος κατάγοιο, πεποιθὼς οὐκέτι νυκτί.
σῆμα δέ τοι κείνης ὥρης καὶ μηνὸς ἐκείνου
σκορπίος ἀντέλλων εἴη πυμάτης ἐπὶ νυκτός.
ἤτοι γὰρ μέγα τόξον ἀνέλκεται ἐγγύθι κέντρου
τοξευτὴς: ὀλίγον δὲ παροίτερος ἵσταται αὐτοῦ
σκορπίος ἀντέλλων, ὁ δ᾽ ἀνέρχεται αὐτίκα μᾶλλον.

τῆμος καὶ κεφαλὴ Κυνοσουρίδος ἀκρόθι νυκτὸς
ὕψι μάλα τροχάει, ὁ δὲ δύεται ἠῶθι πρὸ
ἀθρόος Ὡρίων, Κηφεὺς δ᾽ ἀπὸ χειρὸς ἐπ᾽ ἰξύν.

ἔστι δέ τις προτέρω βεβλημένος ἄλλος ὀϊστὸς
αὐτός ἄτερ τόξου: ὁ δέ οἱ παραπέπταται Ὄρνις
ἀσσότερον βορέω. σχεδόθεν δέ οἱ ἄλλος ἄηται
οὐ τόσσος μεγέθει, χαλεπός γε μὲν ἐξ ἁλὸς ἐλθεῖν
νυκτὸς ἀπερχομένης: καί μιν καλέουσιν ἄητον.

δελφὶς δ᾽, οὐ μάλα πολλός, ἐπιτρέχει Αἰγοκερῆϊ [p. 406]
μεσσόθεν ἠερόεις: τὰ δέ οἱ περὶ τέσσαρα κεῖται
γλήνεα, παρβολάδην δύο πὰρ δύο πεπτηῶτα.

καὶ τὰ μὲν οὖν βορέω καὶ ἀλήσιος ἠελίοιο
μεσσηγὺς κέχυται: τὰ δὲ νειόθι τέλλεται ἄλλα
πολλὰ μεταξὺ νότοιο καὶ ἠελίοιο κελεύθου.

λοξὸς μὲν Ταύροιο τομῇ ὑποκέκλιται αὐτὸς
Ὡρίων. μὴ κεῖνον ὅτις καθαρῇ ἐνὶ νυκτὶ
ὑψοῦ πεπτηῶτα παρέρχεται ἄλλα πεποίθοι
οὐρανὸν εἰσανιδὼν προφερέστερα θηήσασθαι.

τοῖός οἱ καὶ φρουρὸς ἀειρομένῳ ὑπὸ νώτῳ
φαίνεται ἀμφοτέροισι κύων ὑπὸ ποσσὶ βεβηκώς,
ποικίλος, ἀλλ᾽ οὐ πάντα πεφασμένος: ἀλλὰ κατ᾽ αὐτὴν
γαστέρα κυάνεος περιτέλλεται, ἡ δέ αἱ ἄκρη
ἀστέρι βέβληται δεινὴ γένυς, ὅς ῥα μάλιστα
ὀξέα σειριάει: καί μιν καλέουσ᾽ ἄνθρωποι
Σείριον. οὐκέτι κεῖνον ἅμ᾽ ἠελίῳ ἀνιόντα
φυταλιαὶ ψεύδονται ἀναλδέα φυλλιόωσαι.
ῥεῖα γάρ οὖν ἔκρινε διὰ στίχας ὀξὺς ἀΐξας,
καὶ τὰ μὲν ἔρρωσεν, τῶν δὲ φλόον ὤλεσε πάντα.
κείνου καὶ κατιόντος ἀκούομεν: οἱ δὲ δὴ ἄλλοι
σῆμ᾽ ἔμεναι μελέεσσιν ἐλαφρότεροι περίκεινται.

ποσσὶν δ᾽ Ὡρίωνος ὑπ᾽ ἀμφοτέροισι λαγῳός
ἐμμενές ἴματα πάντα διώκεται. αὐτὰρ ὅ γ᾽ αἰεὶ

Σείριος ἐξόπιθεν φέρεται μετιόντι ἐοικώς,
καί οἱ ἐπαντέλλει, καί μιν κατιόντα δοκεύει.

ἡ δὲ Κυνὸς μεγάλοιο κατ᾽ οὐρὴν ἕλκεται ἀργῷ [p. 408]
πρυμνόθεν: οὐ γὰρ τῇ γε κατὰ χρέος εἰσὶ κέλευθοι,
ἀλλ᾽ ὄπιθεν φέρεται τετραμμένη, οἷα καὶ αὐταὶ
νῆες, ὅτ᾽ ἤδη ναῦται ἐπιστρέψωσι κορώνην
ὅρμον ἐσερχόμενοι: τὴν δ᾽ αὐτίκα πᾶς ἀνακόπτει
νῆα, παλιρροθίῃ δὲ καθάπτεται ἠπείροιο:
ὥς ἥ γε πρύμνηθεν Ἰησονὶς ἕλκεται Ἀργώ.
καὶ τὰ μὲν ἠερίη καὶ ἀνάστερος ἄχρι παρ᾽ αὐτὸν
ἱστὸν ἀπὸ πρώρης φέρεται, τὰ δὲ πᾶσα φαεινή.
καί οἱ πηδάλιον κεχαλασμένον ἐστήρικται
ποσσὶν ὑπ᾽ οὐραίοισι Κυνὸς προπάροιθεν ἰόντος.

τὴν δὲ καί οὐκ ὀλίγον περ ἀπόπροθι πεπτηυῖαν
Ἀνδρομέδην μέγα κῆτος ἐπερχόμενον κατεπείγει.
ἡ μὲν γὰρ Θρήϊκος ὑπὸ πνοιῇ βορέαο
κεκλιμένη φέρεται, τὸ δέ οἱ νότος ἐχθρὸν ἀγινεῖ
κῆτος, ὑπὸ Κριῷ τε καὶ Ἰχθύσιν ἀμφοτέροισιν,
βαιὸν ὑπὲρ Ποταμοῦ βεβλημένον ἀστερόεντος.

οἷον γὰρ κἀκεῖνο θεῶν ὑπό ποσσὶ φορεῖται
λείψανον Ἠριδανοῖο, πολυκλαύτου ποταμοῖο.
καὶ τὸ μὲν Ὠρίωνος ὑπὸ σκαιὸν πόδα τείνει:
δεσμοὶ δ᾽ οὐραῖοι, τοῖς Ἰχθύες ἄκροι ἔχονται,
ἄμφω συμφορέονται ἀπ᾽ οὐραίων κατιόντες:
Κητείης δ᾽ ὄπιθεν λοφίης ἐπιμὶξ φορέονται
εἰς ἓν ἐλαυνόμενοι: ἐνὶ δ᾽ ἀστέρι πειραίνονται
κήτεος, ὃς κείνου πρώτῃ ἐπίκειται ἀκάνθῃ.

οἱ δ᾽ ὀλίγῳ μέτρῳ ὀλίγῃ δ᾽ ἐγκείμενοι αἴγλῃ [p. 410]
μεσσόθι πηδαλίου καὶ Κήτεος εἰλίσσονται,
γλαυκοῦ πεπτηῶτες ὑπὸ πλευρῇσι Λαγωοῦ
νώνυμοι: οὐ γὰρ τοί γε τετυγμένου εἰδώλοιο
βεβλέαται μελέεσσιν ἐοικότες, οἷά τε πολλὰ
ἐξείης στιχόωντα παρέρχεται αὐτὰ κέλευθα
ἀνομένων ἐτέων: τά τις ἀνδρῶν οὐκέτ᾽ ἐόντων

ἐφράσατ᾽ ἠδ᾽ ἐνόησεν ἅπαντ᾽ ὀνομαστὶ καλέσσαι
ἤλιθα μορφώσας. οὐ γάρ κ᾽ ἐδυνήσατο πάντων
οἰόθι κεκριμένων ὄνομ᾽ εἰπεῖν, οὐδὲ δαῆναι.
πολλοὶ γὰρ πάντη, πολέων δ᾽ ἐπὶ ἶσα πέλονται
μέτρα τε καὶ χροιή, πάντες γε μὲν ἀμφιέλικτοι.
τῶ καὶ ὁμηγερέας οἱ ἐείσατο ποιήσασθαι
ἀστέρας, ὅφρ᾽ ἐπιτὰξ ἄλλῳ παρακείμενος ἄλλος
εἴδεα σημαίνοιεν. ἄφαρ δ᾽ ὀνομαστὰ γένοντο
ἄστρα, καὶ οὐκέτι νῦν ὑπὸ θαύματι τέλλεται ἀστήρ.
ἀλλ᾽ οἱ μὲν καθαροῖς ἐναρηρότες εἰδώλοισιν
φαίνονται: τὰ δ᾽ ἔνερθε διωκομένοιο Λαγωοῦ
πάντα μάλ᾽ ἠερόεντα καὶ οὐκ ὀνομαστὰ φέρονται.

νειόθι δ᾽ Αἰγοκερῆος, ὑπὸ πνοιῇσι νότοιο,
ἰχθὺς ἐς Κῆτος τετραμμένος αἰωρεῖται
οἷος ἀπὸ προτέρων, νοτιον δέ ἑ κικλήσκουσιν.

ἄλλοι δέ, σποράδην ὑποκείμενοι Ὑδροχοῆϊ,
κήτεος αἰθερίοιο καὶ Ἰχθύος ἠερέθονται
μέσσοι νωχελέες καὶ ἀνώνυμοι: ἐγγύθι δέ σφεων,
δεξιτερῆς ἀπὸ χειρὸς ἀγαυοῦ Ὑδροχόοιο,
οἵη τίς τ᾽ ὀλίγη χύσις ὕδατος ἔνθα καὶ ἔνθα
σκιδναμένου, χαροποὶ καὶ ἀναλδέες εἰλίσσονται.
ἐν δέ σφιν δύο μᾶλλον ἐειδόμενοι φορέονται [p. 412]
ἀστέρες, οὔτε τι πολλὸν ἀπήοροι, οὔτε μάλ᾽ ἐγγύς:
εἷς μὲν ὑπ᾽ ἀμφοτέροισι ποσὶν καλός τε μέγας τε
Ὑδροχόου, ὁ δὲ κυανέου ὑπὸ Κήτεος οὐρῇ.
τοὺς πάντας καλέουσιν ὕδωρ. ὀλίγοι γε μὲν ἄλλοι
νειόθι Τοξευτῆρος ὑπὸ προτέροισι πόδεσσιν
δινωτοὶ κύκλῳ περιηγέες εἰλίσσονται.

αὐτὰρ ὑπ᾽ αἰθομένῳ κέντρῳ τέραος μεγάλοιο
σκορπίου, ἄγχι νότοιο, Θυτήριον αἰωρεῖται.
τοῦ δ᾽ ἤτοι ὀλίγον περ ἐπὶ χρόνον ὑψόθ᾽ ἐόντος
πεύσεαι: ἀντιπέρην γὰρ ἀείρεται Ἀρκτούροιο.
καὶ τῷ μὲν μάλα πάγχυ μετήοροί εἰσι κέλευθοι
ἀρκτούρῳ, τὸ δὲ θᾶσσον ὑφ᾽ ἑσπερίην ἅλα νεῖται.

ἀλλ᾽ ἄρα καὶ περὶ κεῖνο Θυτήριον ἀρχαίη Νύξ,
ἀνθρώπων κλαίουσα πόνον, χειμῶνος ἔθηκεν
εἰναλίου μέγα σῆμα. κεδαιόμεναι γὰρ ἐκείνῃ
νῆες ἄπο φρενός εἰσι, τὰ δ᾽ ἄλλοθεν ἄλλα πιφαύσκει
δήματ᾽, ἐποικτείρουσα πολυρροθίους ἀνθρώπους.
τῶ μή μοι πελάγει νεφέων εἰλυμένον ἄλλων
εὔχεο μεσσόθι κεῖνο φανήμεναι οὐρανῷ ἄστρον,
αὐτὸ μὲν ἀνέφελόν τε καὶ ἀγλαόν, ὕψι δὲ μᾶλλον
κυμαίνοντι νέφει πεπιεσμένον, οἷά τε πολλὰ
θλίβετ᾽ ἀναστέλλοντος ὀπωρινοῦ ἀνέμοιο.
πολλάκι γὰρ καὶ τοῦτο νότῳ ἔπι σῆμα τιτύσκει
νὺξ αὐτή, μογεροῖσι χαριζομένη ναύτῃσιν.
οἱ δ᾽ εἰ μέν κε πίθωνται ἐναίσιμα σημαινούσῃ, [p. 414]
αἶψά τε κοῦφά τε πάντα καὶ ἄρτια ποιήσωνται,
αὐτίκ᾽ ἐλαφρότερος πέλεται πόνος: εἰ δέ κε νηῒ
ὑψόθεν ἐμπλήξῃ δεινὴ ἀνέμοιο θύελλα
αὔτως ἀπρόφατος, τὰ δὲ λαίφεα πάντα ταράξῃ,
ἄλλοτε μὲν καὶ πάμπαν ὑπόβρυχα ναυτίλλονται,
ἄλλοτε δ᾽, αἴ κε Διὸς παρανισσομένοιο τύχωσιν
εὐχόμενοι, βορέω δὲ παραστράψῃ ἀνέμου ἴς,
πολλὰ μάλ᾽ ὀτλήσαντες ὅμως πάλιν ἐσκέψαντο
ἀλλήλους ἐπὶ νῆΐ. νότον δ᾽ ἐπὶ σήματι τούτῳ
δείδιθι, μέχρι βορῆος ἀπαστράψαντος ἴδηαι.
εἰ δέ κεν ἐσπερίης μὲν ἁλὸς κενταψποψ ἀπείη
ὦμος ὅσον προτέρης, ὀλίγη δέ μιν εἰλύοι ἀχλὺς
αὐτόν, ἀτὰρ μετόπισθεν ἐοικότα σήματα τεύχοι
νὺξ ἐπὶ παμφανόωντι Θυτηρίῳ, οὔ σε μάλα χρὴ
ἐς νότον ἀλλ᾽ εὔροιο περισκοπέειν ἀνέμοιο.

δήεις δ᾽ ἄστρον ἐκεῖνο δύω ὑποκείμενον ἄλλοις:
τοῦ γάρ τοι τὰ μὲν ἀνδρὶ ἐοικότα νειόθι κεῖται
σκορπίου, ἱππούραια δ᾽ ὑπὸ σφίσι Χηλαὶ ἔχουσιν.
αὐτὰρ ὁ δεξιτερὴν αἰεὶ τανύοντι ἔοικεν
ἀντία δινωτοῖο Θυτηρίου, ἐν δέ οἱ ἀπρὶξ
ἄλλο μάλ᾽ ἐσφήκωται ἐληλάμενον διὰ χειρὸς
θηρίον: ὣς γάρ μιν πρότεροι ἐπεφημίξαντο. [p. 416]

ἀλλ᾽ ἔτι γάρ τε καὶ ἄλλο περαιόθεν ἕλκεται ἄστρον:
ὕδρην μιν καλέουσι, τὸ δὲ ζώοντι ἐοικὸς
ἠνεκὲς εἰλεῖται: καί οἱ κεφαλὴ ὑπὸ μέσσον
καρκίνον ἱκνεῖται, σπείρη δ᾽ ὑπὸ σῶμα Λέοντος,
οὐρὴ δὲ κρέμαται ὑπὲρ αὐτοῦ Κενταύροιο.
μέσσῃ δὲ σπείρῃ κρητὴρ, πυμάτῃ δ᾽ ἐπίκειται
εἴδωλον κόρακος σπείρην κόπτοντι ἐοικός.

καὶ μὴν καὶ προκύων Διδύμοις ὕπο καλὰ φαείνει.

ταῦτά κε θηήσαιο παρερχομένων ἐνιαυτῶν
ἐξείης παλίνωρα: τὰ γὰρ καὶ πάντα μάλ᾽ αὖτως
οὐρανῷ εὖ ἐνάρηρεν ἀγάλματα νυκτὸς ἰούσης.

οἱ δ᾽ ἐπιμὶξ ἄλλοι πέντ᾽ ἀστέρες, οὐδὲν ὁμοῖοι,
παντόθεν εἰδώλων δυοκαίδεκα δινεύονται.
οὐκ ἂν ἔτ᾽ εἰς ἄλλους ὀρόων ἐπιτεκμήραιο
κείνους ἦχι κέονται: ἐπεὶ πάντες μετανάσται,
μακροὶ δέ σφεων εἰσὶν ἑλισσομένων ἐνιαυτοί,
μακρὰ δὲ σήματα κεῖται ἀπόπροθεν εἰς ἓν ἰόντων.
οὐδ᾽ ἔτι θαρσαλέος κείνων ἐγώ: ἄρκιος εἴην
ἀπλανέων τά τε κύκλα τά τ᾽ αἰθέρι σήματ᾽ ἐνισπεῖν.

ἦτοι μὲν τά γε κεῖται ἀλίγκια δινωτοῖσιν
τέσσαρα, τῶν κε μάλιστα πόθη ὄφελός τε γένοιτο [p. 418]
μέτρα περισκοπέοντι κατανομένων ἐνιαυτῶν.
σήματα δ᾽ εὖ μάλα πᾶσιν ἐπιρρήδην περίκειται
πολλά τε καὶ σχεδόθεν πάντη συνεεργμένα πάντα.
αὐτοὶ δ᾽ ἀπλανέες καὶ ἀρηρότες ἀλλήλοισιν
πάντες: ἀτὰρ μέτρῳ γε δύω δυσὶν ἀντιφέρονται.

εἴ ποτέ τοι νυκτὸς καθαρῆς, ὅτε πάντας ἀγαυοὺς
ἀστέρας ἀνθρώποις ἐπιδείκνυται οὐρανίη Νύξ,
οὐδέ τις ἀδρανέων φέρεται διχόμηνι σελήνῃ,
ἀλλὰ τά γε κνέφαος διαφαίνεται ὀξέα πάντα —
εἴ ποτέ τοι τημόσδε περὶ φρένας ἵκετο θαῦμα,
σκεψαμένῳ πάντη κεκεασμένον εὐρέϊ κύκλῳ
οὐρανόν, ἢ καί τίς τοι ἐπιστὰς ἄλλος ἔδειξεν

κεῖνο περιγληνὲς τροχαλόν, γάλα μιν καλέουσιν:
τῷ δ᾽ ἤτοι χροιὴν μὲν ἀλίγκιος οὐκέτι κύκλος
δινεῖται, τὰ δὲ μέτρα τόσοι πισύρων περ ἐόντων
οἱ δύο, τοὶ δέ σφεων μέγα μείονες εἰλίσσονται.

τῶν ὁ μὲν ἐγγύθεν ἐστὶ κατερχομένου βορέαο.
ἐν δέ οἱ ἀμφότεραι κεφαλαὶ Διδύμων φορέονται,
ἐν δέ τε γούνατα κεῖται ἀρηρότος Ἡνιόχοιο,
λαιὴ δὲ κνήμη καὶ ἀριστερὸς ὦμος ἐπ᾽ αὐτῷ
Περσέος, Ἀνδρομέδης δὲ μέσην ἀγκῶνος ὕπερθεν
δεξιτερὴν ἐπέχει: τὸ μέν οἱ θέναρ ὑψόθι κεῖται,
ἀσσότερον βορέαο, νότῳ δ᾽ ἐπικέκλιται ἀγκών:
ὁπλαὶ δ᾽ Ἵππειοι, καὶ ὑπαύχενον Ὀρνίθειον
ἄκρῃ σὺν κεφαλῇ, καλοί τ᾽ Ὀφιούχεοι ὦμοι,
αὐτὸν δινεύονται ἐληλάμενοι περὶ κύκλον:
ἡ δ᾽ ὀλίγον φέρεται νοτιωτέρη, οὐδ᾽ ἐπιβάλλει,
παρθένος: ἀλλὰ Λέων καὶ Καρκίνος: οἱ μέν ἄρ᾽ ἄμφω
ἐξείης κέαται βεβλημένοι, αὐτὰρ ὁ κύκλος [p. 420]
τὸν μὲν ὑπὸ στῆθος καὶ γαστέρα μέχρι παρ᾽ αἰδῶ
τέμνει, τὸν δὲ διηνεκέως ὑπένερθε χελείου
καρκίνον, ἦχι μάλιστα διχαιόμενόν κε νοήσαις
ὀρθόν, ἵν᾽ ὀφθαλμοὶ κύκλου ἑκάτερθεν ἴοιεν.
τοῦ μέν, ὅσον τε μάλιστα, δι᾽ ὀκτὼ μετρηθέντος,
πέντε μὲν ἔνδια στρέφεται καθ᾽ ὑκέρτερα γαίης,
τὰ τρία δ᾽ ἐν περάτῃ: θέρεος δέ οἱ ἐν τροπαί εἰσιν.
ἀλλ᾽ ὁ μὲν ἐν βορέῳ περὶ Καρκίνον ἐστήρικται.

ἄλλος δ᾽ ἀντιόωντι νότῳ μέσον Αἰγοκερῆα
τέμνει καὶ πόδας Ὑδροχόου καὶ Κήτεος οὐρήν:
ἐν δέ οἵ ἐστι Λαγωός: ἀτὰρ Κυνὸς οὐ μάλα πολλὴν
αἴνυται, ἀλλ᾽ ὀπόσην ἐπέχει ποσίν: ἐν δέ οἱ Ἀργώ,
καὶ μέγα Κενταύροιο μετάφρενον, ἐν δέ τε κέντρον
σκορπίου, ἐν καὶ Τόξον ἀγαυοῦ Τοξευτῆρος.
τὸν πύματον καθαροῖο παρερχόμενος βορέαο
ἐς νότον ἠέλιος φέρεται: τρέπεταί γε μὲν αὐτοῦ
χειμέριος. καί οἱ τρία μὲν περιτέλλεται ὑψοῦ
τῶν ὀκτώ, τὰ δὲ πέντε κατώρυχα δινεύονται.

μεσσόθι δ᾽ ἀμφοτέρων, ὅσσος πολιοῖο Γάλακτος,
γαῖαν ὑποστρέφεται κύκλος διχόωντι ἐοικώς:
ἐν δέ οἱ ἤματα νυξὶν ἰσαίεται ἀμφοτέρῃσιν,
φθίνοντος θέρεος, τοτὲ δ᾽ εἴαρος ἱσταμένοιο.
σῆμα δέ οἱ Κριὸς Ταύροιό τε γούνατα κεῖται,
κριὸς μὲν κατὰ μῆκος ἐληλάμενος διὰ κύκλου,
Ταύρου δὲ σκελέων ὅσση περιφαίνεται ὀκλάξ.
ἐν δέ τέ οἱ ζώνη εὐφεγγέος Ὠρίωνος [p. 422]
καμπή τ᾽ αἰθομένης Ὕδρης: ἐνί οἱ καὶ ἐλαφρὸς
κρητήρ, ἐν δὲ Κόραξ, ἐνὶ δ᾽ ἀστέρες οὐ μάλα πολλοὶ
Χηλάων: ἐν τῷ δ᾽ Ὀφιούχεα γοῦνα φορεῖται.
οὐ μὴν Αἰητοῦ ἀπαμείρεται, ἀλλά οἱ ἐγγὺς
Ζηνὸς ἀητεῖται μέγας ἄγγελος. ἡ δὲ κατ᾽ αὐτὸν
ἱππείη κεφαλὴ καὶ ὑπαύχενον εἰλίσσονται.

τοὺς μὲν παρβολάδην ὀρθοὺς περιβάλλεται ἄξων
μεσσόθι πάντας ἔχων: ὁ δὲ τέτρατος ἐσφήκωται
λοξὸς ἐν ἀμφοτέροις, οἵ μίν ῥ᾽ ἑκάτερθεν ἔχουσιν
ἀντιπέρην τροπικοί, μέσσος δέ ἑ μεσσόθι τέμνει.
οὔ κεν Ἀθηναίης χειρῶν δεδιδαγμένος ἀνὴρ
ἄλλῃ κολλήσαιτο κυλινδόμενα τροχάλεια
τοῖα τε καὶ τόσα πάντα περισφαιρηδὸν ἑλίσσων,
ὡς τά γ᾽ ἐναιθέρια πλαγίῳ συναρηρότα κύκλῳ
ἐξ ἠοῦς ἐπὶ νύκτα διώκεται ἤματα πάντα.
καὶ τὰ μὲν ἀντέλλει καὶ αὐτίκα νειόθι δύνει
πάντα παραβλήδην: μία δέ σφεων ἐστὶν ἑκάστου
ἑξείης ἑκάτερθε κατηλυσίη τ᾽ ἄνοδός τε.
αὐτὰρ ὅ γ᾽ ὠκεανοῦ τόσσον παραμείβεται ὕδωρ,
ὅσσον ἀπ᾽ Αἰγοκερῆος ἀνερχομένοιο μάλιστα
καρκίνον εἰς ἀνιόντα κυλίνδεται: ὅσσον ἀπάντη
ἀντέλλων ἐπέχει, τόσσον γε μὲν ἀλλόθι δύνων.
ὅσσον δ᾽ ὀφθαλμοῖο βολῆς ἀποτέμνεται αὐγή.
ἑξάκις ἂν τόσση μιν ὑποδράμοι. αὐτὰρ ἑκάστη
ἴση μετρηθεῖσα δύω περιτέμνεται ἄστρα.
Ζωΐδιον δέ ἑ κύκλον ἐπίκλησιν καλέουσιν. [p. 424]

τῷ ἕνι Καρκίνος ἐστί, Λέων δ᾽ ἐπὶ τῷ, καὶ ὑπ᾽ αὐτὸν

παρθένος: αἱ δ᾽ ἐπί οἱ Χηλαὶ καὶ Σκορπίος αὐτός,
Τοξευτής τε καὶ Αἰγόκερως, ἐπὶ δ᾽ Αἰγοκερῆϊ
Ὑδροχόος: δύο δ᾽ αὐτὸν ὕπ᾽ Ἰχθύες ἀστερόωνται:
τοὺς δὲ μέτα Κριός, Ταῦρός δ᾽ ἐπὶ τῷ Δίδυμοί τε.
ἐν τοῖς ἠέλιος φέρεται δυοκαίδεκα πᾶσιν
πάντ᾽ ἐνιαυτὸν ἄγων, καί οἱ περὶ τοῦτον ἰόντι
κύκλον ἀέξονται πᾶσαι ἐπικάρπιοι ὧραι.

τοῦ δ᾽ ὅσσον κοίλοιο κατ᾽ ὠκεανοῖο δύηται,
τόσσον ὑπὲρ γαίης φέρεται: πάσῃ δ᾽ ἐπὶ νυκτὶ
ἓξ αἰεὶ δύνουσι δυωδεκάδες κύκλοιο,
τόσσαι δ᾽ ἀντέλλουσι. τόσον δ᾽ ἐτί μῆκος ἑκάστη
νὺξ αἰεὶ τετάνυσται, ὅσον τέ περ ἥμισυ κύκλου
ἀρχομένης ἀπὸ νυκτὸς ἀείρεται ὑψόθι γαίης.

οὔ κεν ἀπόβλητον δεδοκημένῳ ἤματος εἴη
μοιράων σκέπτεσθαι ὅτ᾽ ἀντέλλῃσιν ἑκάστη:
αἰεὶ γὰρ τάων γε μιῇ συνανέρχεται αὐτὸς
ἠέλιος. τὰς δ᾽ ἄν κε περισκέψαιο μάλιστα
εἰς αὐτὰς ὀρόων: ἀτὰρ εἰ νεφέεσσι μέλαιναι
γίνοιντ᾽ ἢ ὄρεος κεκρυμμέναι ἀντέλλοιεν,
σήματ᾽ ἐπερχομένῃσιν ἀρηρότα ποιήσασθαι.
αὐτὸς δ᾽ ἂν μάλα τοι κεράων ἑκάτερθε διδοίη
Ὠκεανός, τά τε πολλὰ περιστρέφεται ἑοῖ αὐτῷ,
νειόθεν ὀππῆμος κείνων φορέῃσιν ἑκάστην.

οὔ οἱ ἀφαυρότατοι, ὅτε κάρκινος ἀντέλλῃσιν,
ἀστέρες ἀμφοτέρωθεν ἑλισσόμενοι περίκεινται, [p. 426]
τοὶ μὲν δύνοντες, τοὶ δ᾽ ἐξ ἑτέρης ἀνιόντες.
σύνει μὲν Στέφανος, δύνει δὲ κατὰ ῥάχιν Ἰχθύς.
ἥμισυ μέν κεν ἴδοιο μετήορον, ἥμισυ δ᾽ ἤδη
ἐσχατιαὶ βάλλουσι κατερχομένου Στεφάνοιο.
αὐτὰρ ὅ γ᾽ ἐξόπιθεν τετραμμένος ἄλλα μὲν οὔπω
γαστέρι νειαίρῃ, τὰ δ᾽ ὑπέρτερα νυκτὶ φορεῖται.
τὸν δὲ καὶ εἰς ὤμους κατάγει μογερὸν Ὀφιοῦχον
Καρκίνος ἐκ γονάτων, κατάγει δ᾽ Ὄφιν αὐχένος ἐγγύς.
οὐδ᾽ ἄν ἔτ᾽ Ἀρκτοφύλαξ εἴη πολὺς ἀμφοτέρωθεν,

μείων ἠμάτιος, τὸ δ᾽ ἐπὶ πλέον ἔννυχος ἤδη.
τέτρασι γὰρ μοίραις ἄμυδις κατιόντα Βοώτην
Ὠκεανὸς δέχεται: ὁ δ᾽ ἐπὴν φάεος κορέσηται,
βουλυτῷ ἐπέχει πλεῖον πλεῖον δίχα νυκτὸς ἰούσης,
ἦμος ὅτ᾽ ἠελίοιο κατερχομένοιο δύηται.
κεῖναί οἱ καὶ νύκτες ἐπ᾽ ὀψὲ δύοντι λέγονται.
ὣς οἱ μὲν δύνουσιν, ὁ δ᾽ ἀντίος, οὐδὲν ἀεικής,
ἀλλ᾽ εὖ μὲν ζώνῃ, εὖ δ᾽ ἀμφοτέροισι φαεινὸς
ὤμοις Ὠρίων, ξίφεός γε μὲν ἶφι πεποιθώς,
πάντα φέρων Ποταμόν, κέραος παρατείνεται ἄλλου.

ἐρχομένῳ δὲ Λέοντι τὰ μὲν κατὰ πάντα φέρονται
καρκίνῳ ὅσσ᾽ ἐδύοντο, καὶ Αἰετός. αὐτὰρ ὅ γε Γνὺξ [p. 428]
ἥμενος ἄλλα μὲν ἤδη, ἀτὰρ γόνυ καὶ πόσα λαιὸν
οὔπω κυμαίνοντος ὑποστρέφει ὠκεανοῖο.
ἀντέλλει δ᾽ Ὕδρης κεφαλὴ χαροπός τε Λαγωὸς
καὶ Προκύων πρότεροί τε πόδες Κυνὸς αἰθομένοιο.

οὐ μέν θην ὀλίγους γαίης ὑπὸ νείατα βάλλει
παρθένος ἀντέλλουσα. Λύρη τότε Κυλληναίη
καὶ Δελφὶς δύνουσι καὶ εὐποίητος Ὀϊστός:
σὺν τοῖς Ὄρνιθος πρώτα πτερὰ μέσφα παρ᾽ αὐτὴν
οὐρὴν καὶ Ποταμοῖο παρηορίαι σκιόωνται:
δύνει δ᾽ Ἱππείη κεφαλή, δύνει δὲ καὶ αὐχήν.
ἀντέλλει δ᾽ Ὕδρη μὲν ἐπὶ πλέον ἄχρι παρ᾽ αὐτὸν
κρητῆρα, φθάμενος δὲ Κύων πόδας αἴνυται ἄλλους,
ἕλκων ἐξόπιθεν πρύμνην πολυτειρέος Ἀργοῦς.
ἡ δὲ θέει γαίης ἱστὸν διχόωσα κατ᾽ αὐτόν,
παρθένος ἦμος ἅπασα περαιόθεν ἄρτι γένηται.

Οὐδ᾽ ἄν ἐπερχόμεναι χηλαὶ, καὶ λεπτὰ φάουσαι,
ἄφραστοι παρίοιεν, ἐπεὶ μέγα σῆμα Βοώτης
ἀθρόος ἀντέλλει βεβολημένος Ἀρκτούροιο.
Ἀργὼ δ᾽ εὖ μάλα πᾶσα μετήορος ἔσσεται ἤδη:
ἀλλ᾽ Ὕδρη, κέχυται γὰρ ἐν οὐρανῷ ἤλιθα πολλή,
οὐρῆς ἂν δεύοιτο. μόνην δ᾽ ἐπὶ Χηλαὶ ἄγουσιν
δεινὸν ἐφεστηῶτ᾽ Ὀφιουχέα: τοῦ ἔπειτα

δεξιτερὴν κνήμην αὐτῆς ἐπιγουνίδος ἄχρις
αἰεὶ Γνύξ, αἰεὶ δὲ Λύρῃ παραπεπτηῶτος,
ὅντινα τοῦτον ἄϊστον ὑπουρανίων εἰδώλων
ἀμφότερον δύνοντα καὶ ἐξ ἑτέρης ἀνιόντα
πολλάκις αὐτονυχεὶ θηεύμεθα. τοῦ μὲν ἄρ᾽ οἵη
κνήμη σὺν Χηλῇσι φαείνεται ἀμφοτέρῃσιν:
αὐτὸς δ᾽ ἐς κεφαλὴν ἔτι που τετραμμένος ἄλλῃ
σκορπίον ἀντέλλοντα μένει καὶ ῥύτορα Τόξου: [p. 430]
οἱ γάρ μιν φορέουσιν, ὁ μὲν μέσον ἄλλα τε πάντα,
χεῖρα δέ οἱ σκαιὴν κεφαλήν θ᾽ ἅμα Τόξον ἀγινεῖ.
ἀλλ᾽ ὁ μὲν ὣς τρίχα πάντα καταμελεϊστὶ φορεῖται
ἥμισυ δὲ Στεφάνοιο καὶ αὐτὴν ἔσχατον οὐρὴν
Κενταύρου φορέουσιν ἀνερχόμεναι ἔτι Χηλαί.
τῆμος ἀποιχομένην κεφαλὴν μέτα δύεται Ἵππος,
καὶ προτέρου Ὄρνιθος ἐφέλκεται ἔσχατος οὐρὴ.
δύνει δ᾽ Ἀνδρομέδης κεφαλή: τὸ δέ οἱ μέγα δεῖμα
κήτεος ἠερόεις ἐπάγει νότος: ἀντία δ᾽ αὐτὸς
Κηφεὺς ἐκ βορέω μεγάλῃ ἀνὰ χειρὶ κελεύει.
καὶ τὸ μὲν ἐς λοφιὴν τετραμμένον ἄχρι παρ᾽ αὐτὴν
δύνει, ἀτὰρ Κηφεὺς κεφαλῇ καὶ χειρὶ καὶ ὤμῳ.

Καμπαὶ δ᾽ ἄν Ποταμοῖο καὶ αὐτίκ᾽ ἐπερχομένοιο
σκορπίου ἐμπίπτοιεν ἐϋρρόου ὠκεανοῖο:
ὃς καὶ ἐπερχόμενος φοβέει μέγαν Ὠρίωνα.
Ἄρτεμις ἱλήκοι: προτέρων λόγος, οἵ μιν ἔφαντο
ἑλκῆσαι πέπλοιο, Χίῳ ὅτε θηρία πάντα
καρτερὸς Ὠρίων στιβαρῇ ἐπέκοπτε κορύνῃ,
θήρης ἀρνύμενος κείνῳ χάριν Οἰνοπίωνι.
ἡ δέ οἱ ἐξαυτῆς ἐπετείλατο θηρίον ἄλλο,
νήσου ἀναρρήξασα μέσας ἑκάτερθε κολώνας,
σκορπίον, ὅς ῥά μιν οὗτα καὶ ἔκτανε πολλὸν ἐόντα
πλειότερος προφανείς, ἐπεὶ Ἄρτεμιν ἤκαχεν αὐτήν.
τούνεκα δὴ καί φασι περαιόθεν ἐρχομένοιο
σκορπίου Ὠρίωνα περὶ χθονὸς ἔσχατα φεύγειν.
οὐδὲ μέν, Ἀνδρομέδης καὶ Κήτεος ὅσσ᾽ ἐλέλειπτο,
κείνου ἔτ᾽ ἀντέλλοντος ἀπευθέες, ἀλλ᾽ ἄρα καὶ τοὶ
πανσυδίῃ φεύγουσιν. ὁ δὲ ζώνῃ τότε Κηφεὺς

γαῖαν ἐπιξύει, τὰ μὲν ἐς κεφαλὴν μάλα πάντα
βάπτων ὠκεανοῖο, τὰ δ᾽ οὐ θέμις, ἀλλὰ τά γ᾽ αὐταὶ
ἄρκτοι κωλύουσι, πόδας καὶ γοῦνα καὶ ἰξύν. [p. 432]
ἡ δὲ καὶ αὐτὴ παιδὸς ἐπείγεται εἰδώλοιο
δειλὴ Κασσιέπεια. τὰ δ᾽ οὐκέτι οἱ κατὰ κόσμον
φαίνεται ἐκ δίφροιο, πόδες καὶ γούναθ᾽ ὕπερθεν,
ἀλλ᾽ ἥ γ᾽ ἐς κεφαλὴν ἴση δύετ᾽ ἀρνευτῆρι
μειρομένη γονάτων, ἐπεὶ οὐκ ἄρ᾽ ἔμελλεν ἐκείνη
Δωρίδι καὶ Πανόπῃ μεγάλων ἄτερ ἰσώσασθαι.
ἡ μὲν ἄρ᾽ εἰς ἑτέρην φέρεται: τὰ δὲ νειόθεν ἄλλα
οὐρανὸς ἀντιφέρει, Στεφάνοιό τε δεύτερα κύκλα
ὕδρης τ᾽ ἐσχατιήν, φορέει τ᾽ ἔπι Κενταύροιο
δῶμά τε καὶ κεφαλὴν καὶ Θηρίον ὅ ῥ᾽ ἐνὶ χειρὶ
δεξιτερῇ Κένταυρος ἔχει. τοὶ δ᾽ αὖθι μένουσιν
τόξον ἐπερχόμενον πρότεροι πόδες ἱππότα Φηρός.

τόξῳ καὶ σπείρη Ὄφιος καὶ σῶμ᾽ Ὀφιούχου
ἀντέλλει ἐπιόντι: καρήατα δ᾽ αὐτὸς ἀγινεῖ
σκορπίος ἀντέλλων, ἀνάγει δ᾽ αὐτὰς Ὀφιούχου
χεῖρας καὶ προτέρην Ὄφιος πολυτειρέος ἀγήν.
τοῦ γε μὲν Ἐγγόνασιν, περὶ γὰρ τετραμμένος αἰεὶ
ἀντέλλει, τότε μὲν περάτης ἐξέρχεται ἄλλα,
γυῖά τε καὶ ζώνη καὶ στήθεα πάντα καὶ ὦμος
δεξιτερῇ σὺν χειρί: κάρη δ᾽ ἑτέρης μετὰ χειρὸς
τόξῳ ἀνέρχονται καὶ Τοξότηι ἀντέλλοντι.
δὺν τοῖς Ἑρμαίη τε Λύρη καὶ στήθεος ἄχρις
Κηφεὺς ἠῴου παρελαύνεται ὠκεανοῖο,
ἦμος καὶ μεγάλοιο Κυνὸς πᾶσαι ἀμαρυγαὶ
δύνουσιν, καὶ πάντα κατέρχεται Ὡρίωνος,
πάντα γε μὴν ἀτέλεστα διωκομένοιο Λαγωοῦ.
ἀλλ᾽ οὐχ Ἡνιόχῳ Ἔριφοι οὐδ᾽ Ὠλενίη Αἶξ
εὐθὺς ἀπέρχονται: τὰ δέ οἱ μεγάλην ἀνὰ χεῖρα [p. 434]
λάμπονται, καί οἱ μελέων διακέκριται ἄλλων
κινῆσαι χειμῶνας ὅτ᾽ ἠελίῳ συνίωσιν.

Ἀλλὰ τὰ μὲν, κεφαλήν τε καὶ ἄλλην χεῖρα καὶ ἰξύν,
αἰγόκερως ἀνιὼν κατάγει: τὰ δὲ νείατα πάντα

αὐτῷ Τοξευτῆρι κατέρχεται. οὐδέ τι Περσεὺς
οὐδέ τι ἄκρα κόρυμβα μένει πολυτείρεος Ἀργοῦς:
ἀλλ᾽ ἤτοι Περσεὺς μὲν ἄτερ γουνός τε ποδός τε
δεξιτεροῦ δύεται, πρύμνης δ᾽ ὅσον ἐς περιαγήν:
αὐτὴ δ᾽ Αἰγοκερῆϊ κατέρχεται ἀντέλλοντι,
ἦμος καὶ Προκύων δύεται, τὰ δ᾽ ἀνέρχεται: ἄλλα,
ὄρνις τ᾽ Αἰητός τε τά τε πτερόεντος Ὀϊστοῦ
τείρεα καὶ νοτίοιο Θυτηρίου ἱερὸς ἕδρη.

ἵππος δ᾽ Ὑδροχόοιο νέον περιτελλομένοιο
ποσσί τε καὶ κεφαλῇ ἀνελίσσεται: ἀντία δ᾽ Ἵππου
ἐξ οὐρῆς Κένταυρον ἐφέλκεται ἀστερίη Νύξ.
ἀλλ᾽ οὔ οἱ δύναται κεφαλὴν οὐδ᾽ εὐρέας ὤμους
αὐτῷ σὺν θώρηκι χαδεῖν. ἀλλ᾽ αἴθοπος Ὕδρης
αὐχενίην κατάγει σπείρην καὶ πάντα μέτωπα.
ἡ δὲ καὶ ἐξόπιθεν πολλὴ μένει: ἀλλ᾽ ἄρα καὶ τὴν
αὐτῷ Κενταύρῳ, ὁπότ᾽ ἰχθύες ἀντέλλωσιν,
ἀθρόον ἐμφέρεται. ὁ δ᾽ ἐπ᾽ Ἰχθύσιν ἔρχεται Ἰχθὺς
αὐτῷ κυανέῳ ὑποκείμενος Αἰγοκερῆϊ,
οὐ μὲν ἄδην, ὀλίγον δὲ δυωδεκάδ᾽ ἀμμένει ἄλλην.
οὕτω καὶ μογεραὶ χεῖρες καὶ γοῦνα καὶ ὦμοι
Ἀνδρομέδης δίχα πάντα, τὰ μὲν πάρος, ἄλλα δ᾽ ὀπίσσω,
τείνεται, ὠκεανοῖο νέον ὁπότε προγένωνται
Ἰχθύες ἀμφότεροι. τά μέν οἱ κατὰ δεξιὰ χειρὸς
αὐτοὶ ἐφέλκονται, τὰ δ᾽ ἀριστερὰ νεόθεν ἕλκει
κριός ἀνερχόμενος. τοῦ καὶ περιτελλομένοιο
ἐσπερόθεν κεν ἴδοιο Θυτήριον: αὐτὰρ ἐν ἄλλῃ [p. 436]
Περσέος ἀντέλλοντος ὅσον κεφαλήν τε καὶ ὤμους.

αὐτὴ δὲ ζώνη καί κ᾽ ἀμφήριστα πέλοιτο
ἢ Κριῷ λήγοντι φαείνεται ἢ ἐπὶ ταύρωι,
σὺν τῷ πανσυδίῃ ἀνελίσσεται. οὐδ᾽ ὅ γε Ταύρου
λείπεται ἀντέλλοντος, ἐπεὶ μάλα οἱ συναρηρὼς
Ἡνίοχος φέρεται: μοίρῃ γε μὲν οὐκ ἐπὶ ταύτῃ
ἀθρόος ἀντέλλει, Δίδυμοι δέ μιν οὖλον ἄγουσιν.
ἀλλ᾽ Ἔριφοι λαιοῦ τε θέναρ ποδὸς Αἰγὶ σὺν αὐτῇ
Ταύρῳ συμφορέονται, ὅτε λοφίη τε καὶ οὐρὴ

κήτεος αἰθερίοιο περαιόθεν ἀντέλλωσιν.
δύνει δ᾽ Ἀρκτοφύλαξ ἤδη πρώτῃ τότε μοίρῃ
τάων, αἳ πίσυρές μιν ἄτερ χειρὸς κατάγουσιν
λαιῆς: ἡ δ᾽ αὐτῷ μεγάλῃ ὑποτέλλεται Ἄρκτῳ.

Ἀμφότεροι δὲ πόδες καταδυομένου Ὀφιούχου,
μέσφ᾽ αὐτῶν γονάτων, διδύμοις ἔπι σῆμα τετύχθω
ἐξ ἑτέρης ἀνιοῦσι. τότ᾽ οὐκέτι Κήτεος οὐδὲν
ἕλκεται ἀμφοτέρωθεν, ὅλον δέ μιν ὄψεαι ἤδη.
ἤδη καὶ Ποταμοῦ πρώτην ἁλὸς ἐξανιοῦσαν
ἀγὴν ἐν καθαρῷ πελάγει σκέψαιτό κε ναύτης,
αὐτὸν ἐπ᾽ Ὡρίωνα μένων, εἴ οἵ ποθι σῆμα
ἢ νυκτὸς μέτρων ἠὲ πλόου ἀγγείλειεν.
πάντη γὰρ τά γε πολλὰ θεοὶ ἄνδρεσσι λέγουσιν.

οὐχ ὁράᾳς; ὀλίγη μὲν ὅταν κεράεσσι σελήνη
ἑσπερόθεν φαίνηται, ἀεξομένοιο διδάσκει
μηνός: ὅτε πρώτη ἀποκίδναται αὐτόθεν αὐγή,
ὅσσον ἐπισκιάειν, ἐπὶ τέτρατον ἦμαρ ἰοῦσα:
ὀκτὼ δ᾽ ἐν διχάσει: διχόμηνα δὲ παντὶ προσώπῳ. [p. 438]
αἰεὶ δ᾽ ἄλλοθεν ἄλλα παρακλίνουσα μέτωπα
εἴρει ὁποσταίη μηνὸς περιτέλλεται ἠώς.

ἄκρα γε μὴν νυκτῶν κεῖναι δυοκαίδεκα μοῖραι
ἄρκιαι ἐξειπεῖν. τὰ δέ που μέγαν εἰς ἐνιαυτόν,
ὥρη μέν τ᾽ ἀρόσαι νειούς, ὥρη δὲ φυτεῦσαι,
ἐκ Διὸς ἤδη πάντα πεφασμένα πάντοθι κεῖται.
καὶ μέν τις καὶ καὶ νηῒ πολυκλύστου χειμῶνος
ἐφράσατ᾽ ἢ δεινοῦ μεμνημένος Ἀρκτούροιο
ἠέ τεων ἄλλων, οἵ τ᾽ ὠκεανοῦ ἀρύονται
ἀστέρες ἀμφιλύκης, οἵ τε πρώτης ἔτι νυκτός.
ἤτοι γὰρ τοὺς πάντας ἀμείβεται εἰς ἐνιαυτὸν
ἠέλιος μέγαν ὄγμον ἐλαύνων, ἄλλοτε δ᾽ ἄλλῳ
ἐμπλήσει, τοτὲ μέν τ᾽ ἀνιὼν τοτὲ δ᾽ αὐτίκα δύνων:
ἄλλος δ᾽ ἀλλοίην ἀστὴρ ἐπιδέρκεται ἠῶ.

γινώσκεις τάδε καὶ σύ, τὰ γὰρ συναείδεται ἤδη
ἐννεακαίδεκα κύκλα φαεινοῦ ἠελίοιο,

ὅσσα τ᾽ ἀπὸ ζώνης εἰς ἔσχατον Ὠρίωνα
νὺξ ἐπιδινεῖται Κύνα τε θρασὺν Ὠρίωνος,
οἵ τε Ποσειδάωνος ὁρώμενοι ἢ Διὸς αὐτοῦ
ἀστέρες ἀνθρώποισι τετυγμένα σημαίνουσιν.
τῶ κείνων πεπόνησο: μέλοι δέ τοι, εἴ ποτε νηῒ
πιστεύεις, εὑρεῖν ὅσα που κεχρημένα κεῖται
σήματα χειμερίοις ἀνέμοις ἢ λαίλαπι πόντου.
μόχθος μέν τ᾽ ὀλίγος, τὸ δὲ μυρίον αὐτίκ᾽ ὄνειαρ
γίνετ᾽ ἐπιφροσύνης αἰεὶ πεφυλαγμένῳ ἀνδρί.
αὐτὸς μὲν τὰ πρῶτα σαώτερος, εὖ δὲ καὶ ἄλλον
παρειπὼν ὤνησεν, ὅτ᾽ ἐγγύθεν ὥρορε χειμών.
πολλάκι γὰρ καί τίς τε γαληναίῃ ὑπὸ νυκτὶ [p. 440]
νῆα περιστέλλει πεφοβημένος ἦρι θαλάσσης:
ἄλλοτε δὲ τρίτον ἦμαρ ἐπιτρέχει, ἄλλοτε τέμπτον,
ἄλλοτε δ᾽ ἀπρόφατον κακὸν ἵκετο: πάντα γὰρ οὔπω
ἐκ Διὸς ἄνθρωποι γινώσκομεν, ἀλλ᾽ ἔτι πολλὰ
κέκπυπται, τῶν αἴ κε θέλῃ καὶ ἐσαυτίκα δώσει
Ζεύς: ὁ γὰρ οὖν γενεὴν ἀνδρῶν ἀναφανδὸν ὀφέλλει,
πάντοθεν εἰδόμενος, πάντη δ᾽ ὅ γε σήματα φαίνων.
ἄλλα δέ τοι ἐρέει ἤπου διχόωσα σελήνη
πληθύος ἀμφοτέρωθεν ἢ αὐτίκα πεπληθυῖα:
ἄλλα δ᾽ ἀνερχόμενος, τοτὲ δ᾽ ἄκρῃ νυκτὶ κελεύων
ἠέλιος: τὰ δέ τοι καὶ ἀπ᾽ ἄλλων ἔσσεται ἄλλα
σήματα καὶ περὶ νυκτὶ καὶ ἤματι ποιήσασθαι.

σκέπτεο δέ πρῶτον κεράων ἑκάτερθε σελήνην.
ἄλλοτε γάρ τ᾽ ἄλλῃ μιν ἐπιγράφει ἕσπερος αἴγλῃ,
ἄλλοτε δ᾽ ἀλλοῖαι μορφαὶ κερόωσι σελήνην
εὐθὺς ἀεξομένην, αἱ μὲν τρίτῃ, αἱ δὲ τετάρτῃ:
τάων καὶ πεπὶ μηνὸς ἐφεσταότος κε πύθοιο.
λεπτὴ μὲν καθαρή τε περὶ τρίτον ἦμαρ ἐοῦσα
εὔδιός κ᾽ εἴη: λεπτὴ δὲ καὶ εὖ μάλ᾽ ἐρευθὴς
πνευματίη: παχίων δέ καὶ ἀμβλείῃσι κεραίαις
τέτρατον ἐκ τριτάτοιο φόως ἀμενηνὸν ἔχουσα
ἢ νότῳ ἄμβλυνται ἢ ὕδατος ἐγγὺς ἐόντος.
εἰ δέ κ᾽ ἀπ᾽ ἀμφοτέρων κεράων, τρίτον ἦμαρ ἄγουσα,
μήτ᾽ ἐπινευστάζῃ μήθ᾽ ὑπτιόωσα φαείνῃ,

ἀλλ᾽ ὀρθαὶ ἑκάτερθε περιγνάμπτωσι κεραῖαι,
ἐσπέριοί κ᾽ ἄνεμοι κείνην μετὰ νύκτα φέροιντο.
εἰ δ᾽ αὕτως ὀρθὴ καὶ τέτρατον ἦμαρ ἀγινεῖ,
ἦ τ᾽ ἄν χειμῶνος συναγειρομένοιο διδάσκοι. [p. 442]
εἰ δέ κέ οἱ κεράων τὸ μετήορον εὖ ἐπινεύῃ,
δειδέχθαι βορέω: ὅτε δ᾽ ὑπτιάῃσι, νότοιο.
αὐτὰρ ἐπὴν τριτόωσαν ὅλος περὶ κύκλος ἑλίσσῃ
πάντῃ ἐρευθόμενος, μάλα κεν τότε χείμερος εἴη:
μείζονι δ᾽ ἂν χειμῶνι πυρώτερα φοινίσσοιτο.
σκέπτεο δ᾽ ἐς πληθύν τε καὶ ἀμφότερον διχόωσαν,
ἠμὲν ἀεξομένην ἠδ᾽ ἐς κέρας αὖθις ἰοῦσαν,
καί οἱ ἐπὶ χροιῇ τεκμαίρεο μηνὸς ἑκάστου.
πάντῃ γὰρ καθαρῇ κε μάλ᾽ εὔδια τεκμήραιο:
πάντα δ᾽ ἐρευθομένῃ δοκέειν ἀνέμοιο κελεύθους:
ἄλλοθι δ᾽ ἄλλο μελαινομένῃ δοκέειν ὑετοῖο.
σήματα δ᾽ οὐ μάνα πᾶσιν ἐπ᾽ ἤμασι πάντα τέτυκται:
ἀλλ᾽ ὅσα μὲν τριτάτῃ τε τεταρταίῃ τε πέλονται,
μέσφα διχαιομένης, διχάδος γε μὲν ἄχρις ἐπ᾽ αὐτὴν
σημαίνει διχόμηνον, ἀτὰρ πάλιν ἐκ διχομήνου
ἐς διχάδα φθιμένην: ἔχεται δέ οἱ αὐτίκα τετρὰς
μηνὸς ἀποιχομένου, τῇ δὲ τριτάτη ἐπιόντος.
εἰ δέ κέ μιν πεπὶ πᾶσαν ἁλωαὶ κυκλώσωνται
ἤ τρεῖς ἠὲ δύω περικείμεναι ἠὲ μί᾽ οἴη,
τῇ μὲν ἰῇ ἀνέμοιο γαληναίης τε δοκεύειν,
ῥηγνυμένῃ ἀνέμοιο, μαραινομένῃ δὲ γαλήνης: [p. 444]
ταὶ δύο δ᾽ ἂν χειμῶνι περιτροχάοιντο σελήνην:
μείζονα δ᾽ ἂν χειμῶνα φέροι τριέλικτος ἁλωή,
καὶ μᾶλλον μελανεῦσα, καὶ εἰ ῥηγνύατο μᾶλλον.
καὶ τὰ μὲν οὖν ἐπὶ μηνὶ σεληναίης κε πύθοιο.
ἠελίοιο δέ τοι μελέτω ἑκάτερθεν ἰόντος.
ἠελίῳ καὶ μᾶλλον ἐοικότα σήματα κεῖται,
ἀμφότερον δύνοντι καὶ ἐκ περάτης ἀνιόντι.
μή οἱ ποικίλλοιτο νέον βάλλοντος ἀρούρας
κύκλος, ὅτ᾽ εὐδίου κεχρημένος ἤματος εἴης,
μηδέ τι σῆμα φέροι, φαίνοιτο δὲ λιτὸς ἁπάντη.
εἰ δ᾽ αὕτως καθαρόν μιν ἔχοι βουλύσιος ὥρη,
δύνοι δ᾽ ἀνέφελος μαλακὴν ὑποδείελος αἴγλην,

καί κεν ἐπερχομένη ἠοῦς ἔθ᾽ ὑπεύδιος εἴη.
ἀλλ᾽ οὐχ ὁππότε κοῖλος ἐειδόμενος περιτέλλῃ,
οὐδ᾽ ὁπότ᾽ ἀκτίνων αἱ μὲν νότον αἱ δὲ βορῆα
σχιζόμεναι βάλλωσι, τὰ δ᾽ αὖ περὶ μέσσα φαείνῃ,
ἀλλά που ἢ ὑετοῖο διέρχεται ἢ ἀνέμοιο.
σκέπτεο δ᾽, εἴ κέ τοι αὐγαὶ ὑπείκωσ᾽ ἠελίοιο,
αὐτὸν ἐς ἠέλιον: τοῦ γὰρ σκοπιαὶ ἄρισται:
εἴ τί οἱ ἤπου ἔρευθος ἐπιτρέχει, οἷά τε πολλὰ
ἑλκομένων νεφέων ἐρυθαίνεται ἄλλοθεν ἄλλα,
ἢ εἴ που μελανεῖ: καί τοι τὰ μὲν ὕδατος ἔστω
σήματα μέλλοντος, τὰ δ᾽ ἐρεύθεα πάντ᾽ ἀνέμοιο.
εἴ γε μὲν ἀμφοτέροις ἄμυδις κεχρημένος εἴῃ, [p. 446]
καί κεν ὕδωρ φορέοι καὶ ὑπηνέμιος τανύοιτο.
εἰ δέ οἱ ἤ ἀνιόντος ἢ αὐτίκα δυομένοιο
ἀκτῖνες συνίωσι καὶ ἀμφ᾽ ἑνὶ πεπλήθωσιν,
ἤ ποτε καὶ νεφέων πεπιεσμένος ἢ ὅ γ᾽ ἐς ἠῶ
ἔρχηται παρὰ νυκτός, ἢ ἐξ ἠοῦς ἐπὶ νύκτα,
ὕδατί κεν κατιόντι παρατρέχοι ἤματα κεῖνα.
μηδ᾽ ὅτε οἱ ὀλίγη νεφέλη πάρος ἀντέλλῃσιν,
τὴν δὲ μέτ᾽ ἀκτίνων κεχρημένος αὐτὸς ἀερθῇ,
ἀμνηστεῖν ὑετοῖο. πολὺς δ᾽ ὅτε οἱ περὶ κύκλος
οἷον τηκομένῳ ἐναλίγκιος εὐρύνηται
πρῶτον ἀνερχομένοιο, καὶ ἄψ ἐπὶ μεῖον ἴῃσιν,
εὔδιός κε φέροιτο: καὶ εἴ ποτε χείματος ὥρῃ
ὠχρήσαι κατιών. ἀτὰρ ὕδατος ἠμερινοῖο
γινομένου κατότισθε περὶ νέφεα σκοπέεσθαι
κὰδ δὴ δυομένου τετραμμένος ἠελίοιο.
ἢν μὲν ὑποσκιάῃσι μελαινομένῃ εἰκυῖα
ἠέλιον νεφέλη, ταὶ δ᾽ ἀμφί μιν ἔνθα καὶ ἔνθα
ἀκτῖνες μεσσηγὺς ἐλισσόμεναι διχόωνται,
ἦ τ᾽ ἂν ἔτ᾽ εἰς ἠῶ σκέπαος κεχρημένος εἴης.
εἰ δ᾽ ὁ μὲν ἀνέφελος βάπτοι ῥόου ἐσπερίοιο,
ταὶ δὲ κατερχομένου νεφέλαι καὶ ἔτ᾽ οἰχομένοιο
πλησίαι ἑστήκωσιν ἐρευθέες οὔ σε μάλα χρὴ
αὔριον οὐδ᾽ ἐπὶ νυκτὶ περιτρομέειν ὑετοῖο:
ἀλλ᾽ ὁπότ᾽ ἠελίοιο μαραινομένῃσιν ὁμοῖαι
ἐξαπίνης ἀκτῖνες ἀπ᾽ οὐρανόθεν τανύωνται,

οἷον ἀμαλδύνονται ὅτε σκιάῃσι κατ᾽ ἰθὺ
ἱσταμένη γαίης τε καὶ ἠελίοιο σελήνη. [p. 448]
οὐδ᾽, ὅτε οἱ ἐπέχοντι φανήμεναι ἠῶθι πρὸ
φαίνονται νεφέλαι ὑπερευθέες ἄλλοθεν ἄλλαι,
ἄρραντοι γίνονται ἐπ᾽ ἤματι κείνῳ ἄρουραι.
μηδ᾽ αὖτως, ἔτ᾽ ἐόντι πέρην ὀπότε προταθεῖσαι
ἀκτῖνες φαίνονται ἐπίσκιοι ἠῶθι πρό,
ὕδατος ἢ ἀνέμοιο κατοισομένου λελαθέσθαι.
ἀλλ᾽ εἰ μὲν κεῖναι μᾶλλον κνέφαος φορέοιντο
ἀκτῖνες, μᾶλλόν κεν ἐφ᾽ ὕδατι σημαίνοιεν:
εἰ δ᾽ ὀλίγος τανύοιτο περὶ δνόφος ἀκτίνεσσιν,
οἷόν που μαλακαὶ νεφέλαι φορέουσι μάλιστα,
ἦ τ᾽ ἂν ἐπερχομένοιο περιδνοφέοιντ᾽ ἀνέμοιο.
οὐδὲ μὲν ἠελίου σχεδόθεν μελανεῦσαι ἀλωαὶ
εὔδιοι: ἀσσότεραι δὲ καὶ ἀστεμφὲς μελανεῦσαι
μᾶλλον χειμέριαι: δύο δ᾽ ἂν χαλεπώτεραι εἶεν.

σκέπτεο δ᾽ ἢ ἀνιόντος ἢ αὐτίκα δυομένοιο,
εἴ πού οἱ νεφέων τὰ παρήλια κικλήσκονται
ἢ νότον ἠὲ βορῆος ἐρεύθεται ἢ ἑκάτερθεν,
μηδ᾽ οὕτω σκοπιὴν ταύτην ἀμενηνὰ φυλάσσειν.
οὐ γάρ, ὅτ᾽ ἀμφοτέρωθεν ἀμοῦ ἀμοῦ περὶ μέσσον ἔχουσιν
ἠέλιον κεῖναι νεφέλαι σχεδὸν ὠκεανοῖο,
γίνεται ἀμβολίη διόθεν χειμῶνος ἰόντος.
εἴ γε μὲν ἐκ βορέαο μί᾽ οἵη φοινίσσοιτο,
ἐκ βορέω πνοιάς κε φέροι, νοτίη δὲ νότοιο,
ἢ καί που ῥαθάμιγγες ἐπιτροχόωσ᾽ ὑετοῖο.

ἐσπερίοις καὶ μᾶλλον ἐπίτρεπε σήμασι τούτοις:
ἐσπερόθεν γὰρ ὁμῶς σημαίνεται ἐμμενὲς αἰεί. [p. 450]

σκέπτεο καὶ φάτνην. ἡ μέν τ᾽ ὀλίγῃ εἰκυῖα
ἀχλύϊ βορραίη ὑπὸ Καρκίνῳ ἠγηλάζει:
ἀμφὶ δέ μιν δύο λεπτὰ φαεινόμενοι φορέονται
ἀστέρες, οὔτε τι πολλὸν ἀπήοροι, οὔτε μάλ᾽ ἐγγύς,
ἀλλ᾽ ὅσσον τε μάλιστα πυγούσιον οἰίσασθαι:
εἷς μὲν πὰρ βορέαο: νότῳ δ᾽ ἐπικέκλιται ἄλλος.

καὶ ταὶ μὲν καλέονται ὄνοι: μέσση δέ τε Φάτνη.
ἥτε καὶ ἐξαπίνης πάντη Διὸς εὐδιόωντος
γίνετ᾽ ἄφαντος ὅλη: τοὶ δ᾽ ἀμφοτέρωθεν ἰόντες
ἀστέρες ἀλλήλων αὐτοσχεδὸν ἰνδάλλονται:
οὐκ ὀλίγῳ χειμῶνι τότε κλύζονται ἄρουραι.
εἰ δὲ μελαίνηται, τοὶ δ᾽ αὐτίκ᾽ ἐοικότες ὦσιν
ἀστέρες ἀμφότεροι, περί χ᾽ ὕδατι σημαίνοιεν.
εἰ δ᾽ ὁ μὲν ἐκ βορέω Φάτνης ἀμενηνὰ φαείνοι
λεπτὸν ἐπαχλύων, νότιος δ᾽Ὄνος ἀγλαὸς εἴη,
δειδέχθαι ἀνέμοιο νότου: βορέω δὲ μάλα χρή
ἔμπαλιν ἀχλυόεντι φαεινομένῳ τε δοκεύειν.

σῆμα δέ τοι ἀνέμοιο καὶ οἰδαίνουσα θάλασσα
γινέσθω καὶ μακρὸν ἐπ᾽ αἰγιαλοὶ βοόωντες,
ἀκταί τ᾽ εἰνάλιοι ὁπότ᾽ εὔδιοι ἠχήεσσαι
γίνονται, κορυφαί τε βοώμεναι οὔρεος ἄκραι.

καὶ δ᾽ ἄν ἐπὶ ξηρὴν ὅτ᾽ ἐρωδιὸς οὐ κατὰ κόσμον
ἐξ ἁλὸς ἔρχηται φωνῇ περιπολλὰ λεληκώς,
κινυμένου κε θάλασσαν ὕπερ φορέοιτ᾽ ἀνέμοιο.
καί ποτε καὶ κέπφοι, ὁπότ᾽ εὔδιοι ποτέονται,
ἀντία μελλόντων ἀνέμων εἰληδὰ φέρονται.
πολλάκι δ᾽ ἀγριάδες νῆσσαι ἢ εἰναλίδιναι [p. 452]
αἴθυιαι χερσαῖα τινάσσονται πτερύγεσσιν:
ἢ νεφέλη ὄρεος μηκύνεται ἐν κορυφῇσιν.
ἤδη καὶ πάπποι, λευκῆς γήρειον ἀκάνθης,
σῆμ᾽ ἐγένοντ᾽ ἀνέμου, κωφῆς ἁλὸς ὁππότε πολλοὶ
ἄκρον ἐπιπλώωσι, τὰ μὲν πάρος, ἄλλα δ᾽ ὀπίσσω.

καὶ θέρεος βρονταί τε καὶ ἀστραπαὶ ἔνθεν ἴωσιν,
ἔνθεν ἐπερχομένοιο περισκοπέειν ἀνέμοιο.
καὶ διὰ νύκτα μέλαιναν ὅτ᾽ ἀστέρες ἀΐσσωσιν
ταρφέα, ταὶ δ᾽ ὅπιθεν ῥυμοὶ ὑπολευκαίνωνται,
δειδέχθαι κείνοις αὐτὴν ὁδὸν ἐρχομένοιο
πνεύματος: ἦν δὲ καὶ ἄλλοι ἐναντίοι ἀΐσσωσιν,
ἄλλοι δ᾽ ἐξ ἄλλων μερέων, τότε δὴ πεφύλαξο
παντοίων ἀνέμων, οἵ τ᾽ ἄκριτοί εἰσι μάλιστα,

ἄκριτα δὲ πνείουσιν ἐπ᾽ ἀνδράσι τεκμήρασθαι.

αὐτάρ ὅτ᾽ ἐξ εὔροιο καὶ ἐκ νότου ἀστράπτῃσιν,
ἄλλοτε δ᾽ ἐκ ζεφύροιο, καὶ ἄλλοτε πὰρ βορέαο,
δὴ τότε τις πελάγει ἔνι δείδιε ναυτίλος ἀνήρ,
μή μιν τῇ μὲν ἔχῃ πέλαγος τῇ δ᾽ ἐκ Διὸς ὕδωρ:
ὕδατι γὰρ τοσσαίδε περὶ στεροπαὶ φορέονται.
πολλάκι δ᾽ ἐρχομένων ὑετῶν νέφεα προπάροιθεν
οἷα μάλιστα πόκοισιν ἐοικότα ἰνδάλλονται, [p. 454]
ἢ διδύμη ἔζωσε διὰ μέγαν οὐρανὸν ἶρις,
ἢ καί πού τις ἅλωα μελαινομένην ἔχει ἀστήρ.

πολλάκι λιμναῖαι ἢ εἰνάλιαι ὄρνιθες
ἄπληστον κλύζονται ἐνιέμεναι ὑδάτεσσιν,
ἢ λίμνην πέρι δηθὰ χελιδόνες ἀΐσσονται
γαστέρι τύπτουσαι αὔτως εἰλυμένον ὕδωρ,
ἢ μᾶλλον δειλαὶ γενεαί, ὕδροισιν ὄνειαρ,
αὐτόθεν ἐξ ὕδατος πατέρες βοόωσι γυρίνων,
ἢ τρύζει ὀρθρινὸν ἐρημαίη ὀλολυγών,
ἥ που καὶ λακέρυζα παρ᾽ ἠϊόνι προὐχούσῃ
χείματος ἐρχομένου χέρσῳ ὑπέτυψε κορώνη,
ἥ που καὶ ποταμοῖο ἐβάψατο μέχρι παρ᾽ ἄκρους
ὤμους ἐκ κεφαλῆς, ἢ καὶ μάλα πᾶσα κολυμβᾷ,
ἢ πολλὴ στρέφεται παρ᾽ ὕδωρ παχέα κρώζουσα.

καὶ βόες ἤδη τοι πάρος ὕδατος ἐνδίοιο
οὐρανὸν εἰσανιδόντες ἀπ᾽ αἰθέρος ὠσφρήσαντο:
καὶ κοίλης μύρμηκες ὀχῆς ἐξ ὤεα πάντα
θᾶσσον ἀνηνέγκαντο: καὶ ἀθρόοι ὦφθεν ἴουλοι
τείχη ἀνέρποντες, καὶ πλαζόμενοι σκώληκες
κεῖνοι, τοὺς καλέουσι μελαίνης ἔντερα γαίης. [p. 456]
καὶ τιθαὶ ὄρνιθες, ταὶ ἀλέκτορος ἐξεγένοντο,
εὖ ἐφθειρίσσαντο καὶ ἔκρωξαν μάλα φωνῇ,
οἷόν τε σταλάον ψοφέει ἐπὶ ὕδατι ὕδωρ.

δή ποτε καὶ γενεαὶ κοράκων καὶ φῦλα κολοιῶν
ὕδατος ἐρχομένοιο Διὸς πάρα σῆμ᾽ ἐγένοντο,
φαινόμενοι ἀγεληδὰ καὶ ἰρήκεσσιν ὁμοῖον

φθεγξάμενοι. καί που κόρακες δίους σταλαγμοὺς
φωνῇ ἐμιμήσαντο σὺν ὕδατος ἐρχομένοιο:
ἤ ποτε καὶ κρώξαντε βαρείῃ δισσάκι φωνῇ
μακρὸν ἐπιρροιζεῦσι τιναξάμενοι πτερὰ πυκνά:
καὶ νῆσσαι οἰκουροὶ ὑπωρόφιοί τε κολοιοὶ
ἐρχόμενοι κατὰ γεῖσα τινάσσονται πτερύγεσσιν,
ἢ ἐπὶ κῦμα διώκει ἐρωδιὸς ὀξὺ λεληκώς.

τῶν τοι μηδέν ἀπόβλητον πεφυλαγμένῳ ὕδωρ
γινέσθω: μηδ᾽ εἴ κεν ἐπὶ πλέον ἠὲ πάροιθεν
δάκνωσιν μυῖαι καὶ ἐφ᾽ αἵματος ἱμείρωνται,
ἢ λύχνοιο μύκητες ἀγείρωνται περὶ μύξαν
νύκτα κατὰ σκοτίην: μηδ᾽ ἢν ὑπὸ χείματος ὥρην
λύχνων ἄλλοτε μέν τε φάος κατά κόσμον ὀρώρῃ,
ἄλλοτε δ᾽ ἀΐσσωσιν ἄπο φλόγες ἠΰτε κοῦφαι
πομφόλυγες, μηδ᾽ εἴ κεν ἐπ᾽ αὐτόφι μαρμαίρωσιν
ἀκτῖνες, μηδ᾽ ἢν θέρεος μέγα πεπταμένοιο [p. 458]
νησαῖοι ὄρνιθες ἐπασσύτεροι φορέωνται.
μηδὲ σύ γ᾽ ἢ χύτρης ἠὲ τρίποδος πυριβήτεω,
σπινθῆρες ὅτ᾽ ἔωσι πέρι πλέονες, λελαθέσθαι:
μηδὲ κατὰ σποδιὴν ὀπότ᾽ ἄνθρακος αἰθομένοιο
λάμπηται πέρι σήματ᾽ ἐοικότα κεγχρείοισιν,
ἀλλ᾽ ἐπὶ καὶ τὰ δόκευε περισκοπέων ὑετοῖο.

εἴ γε μὲν ἠερόεσσα παρὲξ ὄρεος μεγάλοιο
πυθμένα τείνηται νεφέλη, ἄκραι δὲ κολῶναι
φαίνωνται καθαραί, μάλα κεν τόθ᾽ ὑπεύδιος εἴης.
εὔδιός κ᾽ εἴης καί ὅτε πλατέος παρὰ πόντου
φαίνηται χθαμαλὴ νεφέλη, μηδ᾽ ὑψόθι κύρῃ,
ἀλλ᾽ αὐτοῦ πλαταμῶνι παραθλίβηται ὁμοίη.

σκέπτεο δ᾽ εὔδιος μὲν ἐὼν ἐπὶ χείματι μᾶλλον,
ἐς δὲ γαληναίην χειμωνόθεν. εὖ δὲ μάλα χρὴ
ἐς Φάτνην ὁράᾳν, τὴν Καρκίνος ἀμφιελίσσει,
πρῶτα καθαιρομένην πάσης ὑπένερθεν ὁμίχλης:
κείνη γὰρ φθίνοντι καθαίρεται ἐν χειμῶνι.

καὶ φλόγες ἠσύχιαι λύχνων καὶ νυκτερίη γλαὺξ

ἥσυχον ἀείδουσα μαραινομένου χειμῶνος
γινέσθω τοι σῆμα, καὶ ἥσυχα ποικίλλουσα
ὥρῃ ἐν ἐσπερίῃ κρώξῃ πολύφωνα κορώνη:
καὶ κόρακες μοῦνοι μὲν ἐρημαῖοι βοοῶντες
δισσάκις, αὐτὰρ ἔπειτα μετ᾽ ἀθρόα κεκλήγοντες:
πλειότεροι δ᾽ ἀγεληδόν, ἐπὴν κοίτοιο μέδωνται, [p. 460]
φωνῆς ἔμπλειοι: χαίρειν κέ τις οἰίσσαιτο,
οἷα τὰ μὲν βοόωσι λιγαινομένοισιν ὁμοῖα,
πολλὰ δὲ δενδρείοιο περὶ φλόον, ἄλλοτ᾽ ἐπ᾽ αὐτοῦ,
ἦχί τε κείουσιν καὶ ὑπότροποι ἀπτερύονται.
καὶ δ᾽ ἄν που γέρανοι μαλακῆς προπάροιθε γαλήνης
ἀσφαλέως τανύσαιεν ἕνα δρόμον ἤλιθα πᾶσαι,
οὐδὲ παλιρρόθιοί κεν ὑπεύδιοι φορέοιντο.

ἦμος δ᾽ ἀστερόθεν καθαρὸν φὰος ἀμβλύνηται,
οὐδέ ποθεν νεφέλαι πεπιεσμέναι ἀντιόωσιν,
οὐδέ ποθεν ζόφος ἄλλος ὑποτρέχῃ οὐδὲ σελήνη,
ἀλλὰ τά γ᾽ ἐξαπίνης αὖτως ἀμενηνὰ φέρωνται,
μηκέτι τοι τόδε σῆμα γαληναίης ἐπικείσθω,
ἀλλ᾽ ἐπὶ χεῖμα δόκευε: καὶ ὁππότε ταὶ μὲν ἔωσιν
αὐτῇ ἐνὶ χώρῃ νεφέλαι, ταὶ δ᾽ ἄλλαι ὑπ᾽ αὐταῖς
ταὶ μὲν ἀμειβόμεναι, ταὶ δ᾽ ἐξόπιθεν φορέωνται.

καὶ χῆνες κλαγγηδὸν ἐπειγόμεναι βρωμοῖο
χειμῶνος μέγα σῆμα, καὶ ἐννεάγηρα κορώνη
νύκτερον ἀείδουσα, καὶ ὀψὲ βοῶντε κολοιοί,
καὶ σπίνος ἠῶα σπίζων, καὶ ὄρνεα πάντα
ἐκ πελάγους φεύγοντα, καὶ ὀρχίλος ἢ καὶ ἐριθεὺς
δύνων ἐς κοίλας ὀχεάς, καὶ φῦλα κολοιῶν
ἐκ νομοῦ ἐρχόμενα τραφεροῦ ἐπὶ ὄψιον αὖλιν.
οὐδ᾽ ἂν ἐπιξουθαὶ μεγάλου χειμῶνος ἰόντος [p. 462]
πρόσσω ποιήσαιντο νομὸν κηροῖο μέλισσαι,
ἀλλ᾽ αὐτοῦ μέλιτός τε καὶ ἔργων εἰλίσσονται:
οὐδ᾽ ὑψοῦ γεράνων μακραὶ στίχες αὐτὰ κέλευθα
τείνονται, στροφάδες δὲ παλιμπετὲς ἀπονέονται.
μηδ᾽, ὅτε νηνεμίῃ κεν ἀράχνια λεπτὰ φέρητᾷ,
καὶ φλόγες αἰθύσσωσι μαραινόμεναι λύχνοιο,

ἢ πῦρ αὔηται σπουδῇ καὶ ὑπεύδια λύχνα,
πιστεύειν χειμῶνι. τί τοι λέγω ὅσσα πέλονται
σήματ᾽ ἐπ᾽ ἀνθρώπους; δὴ γὰρ καὶ ἀεικέϊ τέθρῃ
αὐτοῦ πηγνυμένῃ νιφετοῦ ἐπιτεκμήραιο,
καὶ λύχνῳ χιόνος, κέγχροις ὅτ᾽ ἐοικότα πάντη
κύκλῳ σήματ᾽ ἔχει πυριλαμπέος ἐγγύθι μύξης,
ἄνθρακι δὲ ζώοντι χαλάζης, ὁππότε λαμπρὸς
αὐτὸς ἐείδηται, μέσσῳ δέ οἱ ἠΰτε λεπρὴ
φαίνηται νεφέλη, πυρὸς ἔνδοθεν αἰθομένοιο.

πρῖνοι δ᾽ αὖ καρποῖο καταχθέες οὐδὲ μέλαιναι
σχῖνοι ἀπείρητοι: πάντη δέ τε πολλὸς ἀλωεὺς
αἰεὶ παπταίνει, μή οἱ θέρος ἐκ χερὸς ἔρρῃ.
πρῖνοι μὲν θαμινῆς ἀκύλου κατὰ μέτρον ἔχουσαι
χειμῶνός κε λέγοιεν ἐπὶ πλέον ἰσχύσοντος.
μὴ μὲν ἄδην ἔκπαγλα περιβρίθοιεν ἁπάντῃ,
τηλοτέρω δ᾽ αὐχμοῖο συνασταχύοιεν ἄρουραι. [p. 464]
τριπλόα δὲ σχῖνος κυέει, τρισσαὶ δέ οἱ αὖξαι
γίνονται καρποῖο, φέρει δέ τε σήμαθ᾽ ἑκάστη
ἐξείης ἀρότῳ. καὶ γάρ τ᾽ ἀροτήσιον ὥρην
τριπλόα μείρονται, μέσσην καὶ ἐπ᾽ ἀμφότερ᾽ ἄκρα:
πρῶτος μὲν πρώτην ἄροσιν, μέσσος δέ τε μέσσην
καρπὸς ἀπαγγέλλει, πυμάτην γε μὲν ἔσχατος ἄλλων.
ὅντινα γὰρ κάλλιστα λοχαίη σχῖνος ἄρηται,
κείνῳ γ᾽ ἐξ ἄλλων ἄροσις πολυλήϊος εἴη,
τῷ δέ γ᾽ ἀφαυροτάτῳ ὀλίγη, μέσσῳ δέ τε μέσση.
αὕτως δ᾽ ἀνθέρικος τριχθὰ σκίλλης ὑπερανθεῖ
σήματ᾽ ἐπιφράσσασθαι ὁμοιίου ἀμητοῖο.
ὅσσα δ᾽ ἐνὶ σχίνου ἀροτὴρ ἐφράσσατο καρπῷ,
τόσσα δὲ καὶ σκίλλης τεκμαίρεται ἄνθεϊ λευκῷ.

αὐτὰρ ὅτε σφῆκες μετοπωρινὸν ἤλιθα πολλοὶ
πάντη βεβρίθωσι, καὶ ἐσπαρίων προπάροιθεν
πληϊάδων εἴποι τις ἐπερχόμενον χειμῶνα,
οἷος ἐπὶ σφήκεσσιν ἐλίσσεται αὐτίκα δῖνος.
θήλειαι δὲ σύες, θήλεια δὲ μῆλα καὶ αἶγες
ὁππότ᾽ ἀναστρωφῶσιν ὀχῆς, τὰ δέ γ᾽ ἄρσενα πάντα

δεξάμεναι πάλιν αὖτις ἀναβλήδην ὀχέωνται,
αὕτως κε σφήκεσσι μέγαν χειμῶνα λέγοιεν. [p. 466]
ὀψὲ δὲ μισγομένων αἰγῶν μήλων τε συῶν τε
χαίρει ἄνολβος ἀνήρ, ὅ οἱ οὐ μάλα θαλπιόωντι
εὔδιον φαίνουσι βιβαιόμεναι ἐνιαυτόν.

χαίρει καὶ γεράνων ἀγέλαις ὡραῖος ἀροτρεὺς
ὥριον ἐρχομέναις, ὁ δ᾽ ἀώριος αὐτίκα μᾶλλον:
αὕτως γὰρ χειμῶνες ἐπέρχονται γεράνοισιν:
πρώϊα μὲν καὶ μᾶλλον ὁμιλαδὸν ἐρχομένῃσιν
πρώιον: αὐτὰρ ὅτ᾽ ὀψὲ καὶ οὐκ ἀγεληδὰ φανεῖσαι
πλειότερον φορέονται ἐπὶ χρόνον οὐδ᾽ ἅμα πολλαί,
ἀμβολίῃ χειμῶνος ὀφέλλεται ὕστερα ἔργα.

εἰ δὲ βόες καὶ μῆλα μετὰ βρίθουσαν ὀπώρην
γαῖαν ἀρύσσωσιν, κεφαλὰς δ᾽ ἀνέμοιο βορῆος
ἀντία τείνωσιν, μάλα κεν τότε χείμερον αὐταὶ
Πληϊάδες χειμῶνα κατερχόμεναι φορέοιεν.
μὴ δὲ λίην ὀρύχοιεν: ἐπεὶ μέγας οὐ κατὰ κόσμον
γίνεται οὔτε φυτοῖς χειμὼν φίλος οὔτ᾽ ἀρότοισιν.
ἀλλὰ χιὼν εἴη πολλὴ μεγάλαις ἐν ἀρούραις,
μήπω κεκριμένῃ μηδὲ βλωθρῇ ἐπὶ ποίῃ,
ὄφρα τις εὐεστοῖ χαίρῃ ποτιδέγμενος ἀνήρ.

οἱ δ᾽ εἶεν καθύπερθεν ἐοικότες ἀστέρες αἰεί:
μηδ᾽ εἷς μήτε δύω μήτε πλέονες κομόωντες:
πολλοὶ γὰρ κομόωσιν ἐπ᾽ αὐχμηρῷ ἐνιαυτῷ.

οὐδὲ μὲν ὀρνίθων ἀγέλαις ἠπειρόθεν ἀνήρ,
ἐκ νήσων ὅτε πολλαὶ ἐπιπλήσσωσιν ἀρούραις,
ἐρχομένου θέρεος χαίρει: περιδείδιε δ᾽ αἰνῶς
ἀμητῷ, μή οἱ κενεὸς καὶ ἀχύρμιος ἔλθῃ
αὐχμῷ ἀνιηθείς. χαίρει δέ που αἰπόλος ἀνὴρ [p. 468]
αὐταῖς ὀρνίθεσσιν, ἐπὴν κατὰ μέτρον ἴωσιν,
ἐλπόμενος μετέπειτα πολυγλαγέος ἐνιαυτοῦ.
οὕτω γὰρ μογεροὶ καὶ ἀλήμονες ἄλλοθεν ἄλλοι
ζώομεν ἄνθρωποι. τὰ δὲ πὰρ ποσὶ πάντες ἑτοῖμοι
σήματ᾽ ἐπιγνῶναι καὶ ἐσαυτίκα ποιήσασθαι.

Ἀρνάσι μὲν χειμῶνας ἐτεκμήραντο νομῆες,
ἐς νομὸν ὁππότε μᾶλλον ἐπειγόμενοι τροχόωσιν,
ἄλλοι δ᾽ ἐξ ἀγέλης κριοί, ἄλλοι δὲ καὶ ἀμνοὶ
εἰνόδιοι παίζωσιν ἐρειδόμενοι κεράεσσιν:
ἢ ὁπότ᾽ ἄλλοθεν ἄλλοι ἀναπλήσσωσι πόδεσσιν
τέτρασιν οἱ κοῦφοι, κεραοί γε μὲν ἀμφοτέροισιν:
ἢ καὶ ὅτ᾽ ἐξ ἀγέλης ἀεκούσια κινήσωσιν
δείελον εἰσελάοντες ὅμως, τὰ δὲ πάντοθι ποίης
δάκνωσιν πυκινῇσι κελευόμενα λιθάκεσσιν.

ἐκ δὲ βοῶν ἐπύθοντ᾽ ἀρόται καὶ βουκόλοι ἄνδρες
κινυμένου χειμῶνος: ἐπεὶ βόες ὁππότε χηλὰς
γλώσσῃ ὑπωμαίοιο ποδὸς περιλιχμήσωνται,
ἢ κοίτῳ πλευρὰς ἐπὶ δεξιτερὰς τανύσωνται,
ἀμβολίην ἀρότοιο γέρων ἐπιέλπετ᾽ ἀροτρεύς.
οὐδ᾽ ὅτε μυκηθμοῖο περίπλειοι ἀγέρωνται
ἐρχόμεναι σταθμόνδε βόες βουλύσιον ὥρην,
σκυθραὶ λειμῶνος πόριες καὶ βουβοσίοιο
αὐτίκα τεκμαίρονται ἀχείμεροι ἐμπλήσεσθαι.
οὐδ᾽ αἶγες πρίνοιο περισπεύδουσαι ἀκάνθαις
εὔδιοι, οὐδὲ σύες φορυτῷ ἐπιμαργαίνουσαι. [p. 470]

καὶ λύκος ὁππότε μακρὰ μονόλυκος ὠρύηται,
ἢ ὅγ᾽ ἀροτρήων ὀλίγον πεφυλαγμένος ἀνδρῶν
ἔργα κατέρχηται, σκέπαος χατέοντι ἐοικώς,
ἐγγύθεν ἀνθρώπων, ἵνα οἱ λέχος αὐτόθεν εἴη,
τρὶς περιτελλομένης ἠοῦς χειμῶνα δοκεύειν.
οὕτω καὶ προτέροις ἐπὶ σήμασι τεκμήραιο
ἐσσομένων ἀνέμων ἢ χείματος ἢ ὑετοῖο,
αὐτὴν ἢ μετὰ τὴν ἢ καὶ τριτάτην ἔτ᾽ ἐς ἠῶ.

ἀλλὰ γὰρ οὐδὲ μύες, τετριγότες εἴ ποτε μᾶλλον
εὔδιοι ἐσκίρτησαν ἐοικότες ὀρχηθμοῖσιν,
ἄσκεπτοι ἐγένοντο παλαιοτέροις ἀνθρώποις:
οὐδὲ κύνες: καὶ γάρ τε κύων ὠρύξατο ποσσὶν
ἀμφοτέροις χειμῶνος ἐπερχομένοιο δοκεύων,
καὶ κεῖνοι χειμῶνα μύες τότε μαντεύονται.

καὶ μὴν ἐξ ὕδατος καὶ καρκίνος ᾤχετο χέρσον,
χειμῶνος μέλλοντος ἐπαΐσσεσθαι ὁδοῖο.

καὶ μύες ἠμέριοι ποσσὶ στιβάδα στρωφῶντες
κοίτης ἰμείρονται, ὅτ᾽ ὄμβρου σήματα φαίνοι.

τῶν μηδὲν κατόνοσσο: καλὸν δ᾽ ἐπὶ σήματι σῆμα
σκέπτεσθαι: μᾶλλον δὲ δυοῖν εἰς ταὐτὸν ἰόντων
ἐλπωρὴ τελέθοι, τριτάτῳ δέ κε θαρσήσειας.
αἰεὶ δ᾽ ἂν παριόντος ἀριθμοίης ἐνιαυτοῦ
σήματα, συμβάλλων εἴ που καὶ ἐπ᾽ ἀστέρι τοίη
ἠὼς ἀντέλλοντι φαείνεται ἢ κατιόντι,
ὁππποίην καὶ σῆμα λέγοι, μάλα δ᾽ ἄρκιον εἴη
φράζεσθαι φθίνοντος ἐφισταμένοιό τε μηνὸς
τετράδας ἀμφοτέρας: αἱ γάρ τ᾽ ἄμυδις συνιόντων [p. 472]
μηνῶν πείρατ᾽ ἔχουσιν, ὅτε σφαλερώτερος αἰθὴρ
ὀκτὼ νυξὶ πέλει, χήτει χαροποῖο σελήνης.

τῶν ἄμυδις πάντων ἐσκεμμένος εἰς ἐνιαυτὸν
οὐδέποτε σχεδίως κεν ἐπ᾽ αἰθέρι τεκμήραιο.

The Dual Text

Ruins on Ancient Kos — Aratus is believed to have studied with Philitas in Kos.

Dual Greek and English Text

Translated by G. R. Mair (1921)

In this section, readers can view a section by section text of Aratus' poem, alternating between the original Greek and Mair's English translation.

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PHAENOMENA

[p. 380] ἐκ Διὸς ἀρχώμεσθα, τὸν οὐδέποτ᾽ ἄνδρες ἐῶμεν
ἄρρητον: μεσταὶ δέ Διὸς πᾶσαι μὲν ἀγυιαί,
πᾶσαι δ᾽ ἀνθρώπων ἀγοραί, μεστὴ δὲ θάλασσα
καὶ λιμένες: πάντη δὲ Διὸς κεχρήμεθα πάντες.
τοῦ γάρ καὶ γένος εἰμέν: ὁ δ᾽ ἤπιος ἀνθρώποισιν
δεξιὰ σημαίνει, λαοὺς δ᾽ ἐπὶ ἔργον ἐγείρει,
μιμνήσκων βιότοιο, λέγει δ᾽ ὅτε βῶλος ἀρίστη
βουσί τε καὶ μακέλῃσι, λέγει δ᾽ ὅτε δεξιαὶ ὧραι
καὶ φυτὰ γυρῶσαι καὶ σπέρματα πάντα βαλέσθαι.
αὐτὸς γὰρ τά γε σήματ᾽ ἐν οὐρανῷ ἐστήριξεν,
ἄστρα διακρίνας, ἐσκέψατο δ᾽ εἰς ἐνιαυτὸν
ἀστέρας οἵ κε μάλιστα τετυγμένα σημαίνοιεν
ἀνδράσιν ὡράων, ὄφρ᾽ ἔμπεδα πάντα φύωνται.
τῶ μιν ἀεὶ πρῶτόν τε καὶ ὕστατον ἱλάσκονται.
χαῖρε, πάτερ, μέγα θαῦμα, μέγ᾽ ἀνθρώποισιν ὄνειαρ,
αὐτὸς καὶ προτέρη γενεή. Χαίροιτε δὲ Μοῦσαι
μειλίχιαι μάλα πᾶσαι: ἐμοί γε μὲν ἀστέρας εἰπεῖν
ᾗ θέμις εὐχομένῳ τεκμήρατε πᾶσαν ἀοιδήν.

[1] From Zeus let us begin; him do we mortals never leave unnamed; full of Zeus are all the streets and all the market-places of men; full is the sea and the havens thereof; always we all have need of Zeus. For we are also his offspring; and he in his kindness unto men giveth favourable signs and wakeneth the people to work, reminding them of livelihood. He tells what time the soil is best for the labour of the ox and for the mattock, and what time the seasons are favourable both for the planting of trees and for casting all manner of seeds. For himself it was who set the signs in heaven, and marked out the constellations, and for the year devised what stars chiefly should give to men right signs of the seasons, to the end that all things might grow unfailingly. Wherefore him do men ever worship first and last. Hail, O Father, mighty marvel, mighty blessing unto men. Hail to thee and to the Elder Race! Hail, ye Muses, right kindly, every one! But for me, too, in answer to my prayer direct all my lay, even as is meet, to tell the stars.

CONSTELLATIONS NORTH OF THE ECLIPTIC

οἱ μὲν ὁμῶς πολέες τε καὶ ἄλλυδις ἄλλοι ἐόντες [p. 382]
οὐρανῷ ἕλκονται πάντ᾽ ἤματα συνεχὲς αἰεί:
αὐτὰρ ὅ γ᾽ οὐδ᾽ ὀλίγον μετανίσσεται, ἀλλὰ μάλ᾽ αὖτως
ἄξων αἰὲν ἄρηρεν, ἔχει δ᾽ ἀτάλαντον ἁπάντη
μεσσηγὺς γαῖαν, περὶ δ᾽ οὐρανὸν αὐτὸν ἀγινεῖ.
καί μιν πειραίνουσι δύω πόλοι ἀμφοτέρωθεν:

[19] They, all alike, many though they be and other star in other path, are drawn across the heavens always through all time continually. But the Axis shifts not a whit, but unchanging is for ever fixed, and in the midsts it holds the earth in equipoise, and wheels the heaven itself around.

ἀλλ᾽ ὁ μὲν οὐκ ἐπίοπτος, ὁ δ᾽ ἀντίος ἐκ βορέαο
ὑψόθεν ὠκεανοῖο: δύς δέ μιν ἀμφὶς ἔχουσαι
Ἄρκτοι ἅμα τροχόωσι, τὸ δὴ καλέονται ἅμαξαι.
αἱ δ᾽ ἤτοι κεφαλὰς μὲν ἐπ᾽ ἰξύας αἰέν ἔχουσιν
ἀλλήλων, αἰεὶ δέ κατωμάδιαι φορέονται,
ἔμπαλιν εἰς ὤμους τετραμμέναι. εἰ ἐτεὸν δή,
Κρήτηθεν κεῖναί γε Διὸς μεγάλου ἰότητι
οὐρανὸν εἰσανέβησαν, ὅ μιν τότε κουρίζοντα
Δίκτῳ ἐν εὐώδει, ὄρεος σχεδὸν Ἰδαίοιο,
ἄντρῳ ἐγκατέθεντο καὶ ἔτρεφον εἰς ἐνιαυτόν,
Δικταῖοι Κούρητες ὅτε Κρόνον ἐψεύδοντο.

[25] On either side the Axis ends in two Poles, but thereof the one is not seen, whereas the other faces us in the north high above the ocean. Encompassing it two Bears [Ursa Major and Minor] wheel together – wherefore they are also called the Wains. Now they ever hold their heads each toward the flank of the other, and are borne along always shoulder-wise, turned alternate on their shoulders. If, indeed, the tale be true, from Crete they by the will of mighty Zeus entered up into heaven, for that when in olden days he played as a child in fragrant Dicton, near the hill of Ida, they set him in a cave and nurtured him for the space of a year, what time the Dictaean Curetes were deceiving Cronus.

καὶ τὴν μὲν Κυνόσουραν ἐπίκλησιν καλέουσιν,
τὴν δ᾽ ἑτέρην Ἑλίκην. Ἑλίκῃ γε μὲν ἄνδρες Ἀχαιοὶ
εἰν ἁλὶ τεκμαίρονται ἵνα χρὴ νῆας ἀγινεῖν,
τῇ δ᾽ ἄρα Φοίνικες πίσυνοι περόωσι θάλασσαν.
ἀλλ᾽ ἡ μὲν καθαρὴ καὶ ἐπιφράσσασθαι ἑτοίμη
πολλὴ φαινομένη Ἑλίκη πρώτης ἀπὸ νυκτός:
ἡ δ᾽ ἑτέρη ὀλίγη μέν, ἀτὰρ ναύτῃσιν ἀρείων:
μειοτέρῃ γὰρ πᾶσα περιστρέφεται στροφάλιγγι:
τῇ καὶ Σιδόνιοι ἰθύντατα ναυτίλλονται. [p. 384]

Now the one men call by name Cynosura and the other Helice. It is by Helice that the Achaeans on the sea divine which way to steer their ships, but in the other the Phoenicians put their trust when they cross the sea. But Helice, appearing large at earliest night, is bright and easy to mark; but the other is small, yet better for sailors: for in a smaller orbit wheel all her stars. By her guidance, then, the men of Sidon steer the straightest course.

τὰς δέ δι᾽ ἀμφοτέρας οἵη ποταμοῖο ἀπορρώξ
εἰλεῖται μέγα θαῦμα, δράκων, περί τ᾽ ἀμφί τ᾽ ἐαγώς
μυρίος: αἱ δ᾽ ἄρα οἱ σπείρης ἑκάτερθε φέρονται
ἄρκτοι, κυανέου πεφυλαγμέναι ὠκεανοῖο.
αὐτὰρ ὅ γ᾽ ἄλλην μὲν νεάτῃ ἐπιτείνεται οὐρῇ,
ἄλλην δέ σπείρῃ περιτέμνεται. ἡ μέν οἱ ἄκρη
οὐρὴ πὰρ κεφαλὴν Ἑλίκης ἀποπαύεται Ἄρκτου:
σπείρῃ δ᾽ ἐν Κυνόσουρα κάρη ἔχει:

[45] Between them, as it were the branch of a river, circles in wondrous way the Dragon [Draco], winding infinite around and about; on either side of his coil are borne along the Bears, that shun evermore the blue sea. Now towards the one he stretches the end of his tail, but with the coil he intercepts the Lesser Bear. The tip of his tail ends by the head of Helice, but in the coil Cynosura has her head.

ἡ δέ κατ᾽ αὐτὴν
εἰλεῖται κεφαλὴν καί οἱ ποδὸς ἔρχεται ἄχρις,
ἐκ δ᾽ αὖτις παλίνορσος ἀνατρέχει. οὐ μέν ἐκείνῃ
οἰόθεν οὐδ᾽ οἷος κεφαλῇ ἐπιλάμπεται ἀστήρ,
ἀλλὰ δύο κροτάφοις, δύο δ᾽ ὄμμασιν: εἷς δ᾽ ὑπένερθεν

ἐσχατιὴν ἐπέχει γένυος δεινοῖο δέ πάμπαν ἔοικεν
λοξὸν δ᾽ ἐστὶ κάρη, νεύοντι δὲ πάμπαν ἔοικεν
ἄκρην εἰς Ἑλίκης οὐρήν: μάλα δ᾽ ἐστὶ κατ᾽ ἰθύ
καὶ στόμα καὶ κροτάφοιο τὰ δεξιὰ νειάτῳ οὐρῇ.
κείνη που κεφαλὴ τῇ νίσσεται, ἦχί περ ἄκραι
μίσγονται δύσιές τε καὶ ἀντολαὶ ἀλλήλῃσιν.

For his coiled circles past her very head and comes near her feet, but again, turning back, runs upward. Not one lone star shines on his head, but on his brows are two stars lit, and two in his eyes, and one beneath is set upon the chin-point of the dread monster. Aslant is his head, and he seems most like as if he were nodding to the tip of the tail of Helice; his mouth and right temple straight confront the end of her tail. That head wheels near where the limits of setting and rising blend.

Τῇδ᾽ αὐτοῦ μογέοντι κυλίνδεται ἀνδρὶ ἐοικὸς
εἴδωλον. τὸ μέν οὔτις ἐπίσταται ἀμφαδὸν εἰπεῖν, [p. 386]
οὐδ᾽ ὅτινι κρέμαται κεῖνος πόνῳ, ἀλλά μιν αὕτως
ἐγγόνασιν καλέουσι. τὸ δ᾽ αὖτ᾽ ἐν γούνασι κάμνον
ὀκλάζοντι ἔοικεν: ἀπ᾽ ἀμφοτέρων δέ οἱ ὤμων
χεῖρες ἀείρονται: τάνυται γε μέν ἄλλυδις ἄλλη
ὅσσον ἐς ὀργυιήν: μέσσῳ δ᾽ ἐφύπερθε καρήνῳ
δεξιτεροῦ ποδὸς ἄκρον ἔχει σκολιοῖο Δράκοντος.

[63] Right there in its orbit wheels a Phantom form, like to a man that strives at a task. That sign no man knows how to read clearly, nor what task he is bent, but men simply call him On His Knees [Engonasin]. Now that Phantom, that toils on his knees, seems to sit on bended knee, and from both his shoulders his hands are upraised and stretch, one this way, one that, a fathom's length. Over the middle of the head of the crooked Dragon, he has the tip of his right foot.

αὐτοῦ κἀκεῖνος στέφανος, τὸν ἀγανὸς ἔθηκεν
σῆμ᾽ ἔμεναι Διόνυσος ἀποιχομένης Ἀριάδνης,
νώτῳ ὑποστρέφεται κεκμηότος Εἰδώλοιο.

[71] Here too that Crown [Corona], which glorious Dionysus set to be memorial of the dead Ariadne, wheels beneath the back of the toil-spent Phantom.

νώτῳ μὲν Στέφανος πελάει, κεφαλῇ γε μὲν ἄκρῃ
σκέπτεο πὰρ κεφαλὴν Ὀφιούχεον, ἐκ δ᾽ ἄρ᾽ ἐκείνης
αὐτὸν ἐπιφράσσαιο φαεινόμενον Ὀφιοῦχον:
τοῖοί οἱ κεφαλῇ ὑποκείμενοι ἀγλαοὶ ὦμοι
εἴδονται: κεῖνοί γε καὶ ἂν διχόμηνι σελήνῃ
εἰσωποὶ τελέθοιεν: ἀτὰρ χέρες οὐ μάλα ἶσαι:
λεπτὴ γὰρ καὶ τῇ καὶ τῇ ἐπιδέδρομεν αἴγλη.
ἀλλ᾽ ἔμπης κἀκεῖναι ἐπόψιαι: οὐ γὰρ ἐλαφραί:
ἀμφότεραι δ᾽ Ὄφιος πεπονήαται, ὅς ῥά τε μέσσον
δινεύει Ὀφιοῦχον: ὁ δ᾽ ἐμμενές εὖ ἐπαρηρὼς
ποσσὶν ἐπιθλίβει μέγα θηρίον ἀμφοτέροισιν,
σκορπίον, ὀφθαλμῷ τε καὶ ἐν θώρηκι βεβηκὼς
ὀρθός. ἀτάρ οἱ ὄφις γε δύω στρέφεται μετὰ χερσίν,
δεξιτερῇ ὀλίγος, σκαιῇ γε μὲν ὑψόθι πολλός. [p. 388]

[74] To the Phantom’s back the Crown is near, but by his head mark near at hand the head of Ophiuchus, and then from it you can trace the starlit Ophiuchus himself: so brightly set beneath his head appear his gleaming shoulders. They would be clear to mark even at the midmonth moon, but his hands are not at all so bright; for faint runs the gleam of stars along on this side and on that. Yet they too can be seen, for they are not feeble. Both firmly clutch the Serpent, which encircles the waist of Ophiuchus, but he, stedfast with both his feet well set, tramples a huge monster, even the Scorpion, standing upright on his eye and breast. Now the Serpent is wreathed about his two hands – a little above his right hand, but in many folds high above his left.

καὶ δή οἱ Στεφάνῳ παρακέκλιται ἄκρα γένεια,
νειόθι δὲ σπείρης μεγάλας ἐπιμαίεο χηλάς.
ἀλλ᾽ αἱ μέν φαέων ἐπιδευέες, οὐδὲν ἀγαυαί.

[88] Toward the Crown leans the Serpent’s jaw, but beneath his coiling form seek thou for the mighty Claws [Libra]; they are scant of light and nowise brilliant.

ἐξόπιθεν δ᾽ Ἑλίκης φέρεται ἐλάοντι ἐοικὼς
Ἀρκτοφύλαξ, τόν ῥ᾽ ἄνδρες ἐπικλείουσι βοώτην,

οὔνεχ᾽ ἁμαξαίης ἐπαφώμενος εἴδεται Ἄρκτου.
καὶ μάλα πᾶς ἀρίδηλος: ὑπὸ ζώνῃ δέ οἱ αὐτὸς
ἐξ ἄλλων Ἀρκτοῦρος ἐλίσσεται ἀμφαδὸν ἀστήρ.

[91] Behind Helice, like to one that drives, is borne along Arctophylax whom men also call Boötes, since he seems to lay hand on the wain-like Bear. Very bright is he all; but beneath his belt wheels a star, bright beyond the others, Arcturus himself.

ἀμφοτέροισι δὲ ποσσὶν ὕπο σκέπτοιο Βοώτεω
παρθένον, ἥ ῥ᾽ ἐν χερσὶ φέρει Στάχυν αἰγλήεντα.
εἴτ᾽ οὖν Ἀστραίου κείνη γένος, ὅν ῥά τέ φασιν
ἄστρων ἀρχαῖον πατέρ᾽ ἔμμεναι, εἴτε τευ ἄλλου,
εὔκηλος φορέοιτο: λόγος γε μὲν ἐντρέχει ἄλλος
ἀνθρώποις, ὡς δῆθεν ἐπιχθονίη πάρος ἦεν,
ἤρχετο δ᾽ ἀνθρώπων κατεναντίη, οὐδέ ποτ᾽ ἀνδρῶν
οὐδέ ποτ᾽ ἀρχαίων ἠνήνατο φῦλα γυναικῶν,
ἀλλ᾽ ἀναμὶξ ἐκάθητο, καὶ ἀθανάτη περ ἐοῦσα.
καί ἑ Δίκην καλέεσκον: ἀγειρομένη δὲ γέροντας,
ἠέ που εἰν ἀγορῇ ἢ εὐρυχόρῳ ἐν ἀγυιῇ,
δημοτέρας ἤειδεν ἐπισπέρχουσα θέμιστας.
οὔπω λευγαλέου τότε νείκεος ἠπίσταντο
οὐδέ διακρίσιος πολυμεμφέος οὐδέ κυδοιμοῦ,
αὕτως δ᾽ ἔζωον: χαλεπὴ δ᾽ ἀπέκειτο θάλασσα,
καὶ βίον οὔπω νῆες ἀπόπροθεν ἠγίνεσκον,
ἀλλὰ βόες καὶ ἄροτρα καὶ αὐτή, πότνια λαῶν,
μυρία πάντα παρεῖχε Δίκη, δώτειρα δικαίων.

[96] Beneath both feet of Boötes mark the Maiden [Virgo], who in her hands bears the gleaming Ear of Corn [Spica]. Whether she be daughter of Astraeus, who, men say, was of old the father of the stars, or child of other sire, untroubled be her course! But another tale is current among men, how of old she dwelt on earth and met men face to face, nor ever disdained in olden time the tribes of men and women, but mingling with them took her seat, immortal though she was. Her men called Justice; but she assembling the elders, it might be in the market-place or in the wide-wayed streets, uttered her voice, ever urging on them judgements kinder to the people. Not yet in that age had men knowledge of hateful strife, or carping contention,

or din of battle, but a simple life they lived. Far from them was the cruel sea and not yet from afar did ships bring their livelihood, but the oxen and the plough and Justice herself, queen of the peoples, giver of things just, abundantly supplied their every need.

τόφρ᾽ ἦν, ὄφρ᾽ ἔτι γαῖα γένος χρύσειον ἔφερβεν.
ἀργυρέῳ δ᾽ ὀλίγη τε καὶ οὐκέτι πάμπαν ἑτοίμη [p. 390]
ὠμίλει, ποθέουσα παλαιῶν ἤθεα λαῶν.
ἀλλ᾽ ἔμπης ἔτι κεῖνο κατ᾽ ἀργύρεον γένος ἦεν:
ἤρχετο δ᾽ ἐξ ὀρέων ὑποδείελος ἠχηέντων
μουνάξ, οὐδέ τεῳ ἐπεμίσγετο μειλιχίοισιν:
ἀλλ᾽ ὁπότ᾽ ἀνθρώπων μεγάλας πλήσαιτο κολώνας,
ἠπείλει δὴ ἔπειτα καθαπτομένη κακότητος,
οὐδ᾽ ἔτ᾽ ἔφη εἰσωπὸς ἐλεύσεσθαι καλέουσιν:

Even so long as the earth still nurtured the Golden Race, she had her dwelling on earth. But with the Silver Race only a little and no longer with utter readiness did she mingle, for that she yearned for the ways of the men of old. Yet in that Silver Age was she still upon the earth; but from the echoing hills at eventide she came alone, nor spake to any man in gentle words. But when she had filled the great heights with gathering crowds, then would she with threats rebuke their evil ways, and declare that never more at their prayer would she reveal her face to man.

“οἵην χρύσειοι πατέρες γενεὴν ἐλίποντο
χειροτέρην: ὑμεῖς δὲ κακώτερα τεξείεσθε.
καὶ δή που πόλεμοι, καὶ δὴ καὶ ἀνάρσιον αἷμα
ἔσσεται ἀνθρώποισι, κακὸν δ᾽ ἐπικείσεται ἄλγος.”
ὣς εἰποῦσ᾽ ὀρέων ἐπεμαίετο, τοὺς δ᾽ ἄρα λαοὺς
εἰς αὐτὴν ἔτι πάντας ἐλίμπανε παπταίνοντας.
ἀλλ᾽ ὅτε δὴ κἀκεῖνοι ἐτέθνασαν, οἱ δ᾽ ἐγένοντο,
χαλκείη γενεή, προτέρων ὀλοώτεροι ἄνδρες,
οἳ πρῶτοι κακόεργον ἐχαλκεύσαντο μάχαιραν
εἰνοδίην, πρῶτοι δὲ βοῶν ἐπάσαντ᾽ ἀροτήρων,
καὶ τότε μισήσασα Δίκη κείνων γένος ἀνδρῶν
ἔπταθ᾽ ὑπουρανίη: ταύτην δ᾽ ἄρα νάσσατο χώρην,
ἦχί περ ἐννυχίη ἔτι φαίνεται ἀνθρώποισιν
παρθένος, ἐγγὺς ἐοῦσα πολυσκέπτοιο Βοώτεω.

“Behold what manner of race the fathers of the Golden Age left behind them! Far meaner than themselves! But ye will breed a viler progeny! Verily wars and cruel bloodshed shall be unto men and grievous woe shall be laid upon them.” Even so she spake and sought the hills and left the people all gazing towards her still. But when they, too, were dead, and when, more ruinous than they which went before, the Race of Bronze was born, who were the first to forge the sword of the highwayman, and the first to eat of the flesh of the ploughing-ox, then verily did Justice loathe that race of men and fly heavenward and took up that abode, where even now in the night time the Maiden is seen of men, established near to far-seen Boötes.

τῆς ὑπὲρ ἀμφοτέρων ὤμων εἰλίσσεται ἀστὴρ
[δεξιτερῇ πτέρυγι: Προτρυγητὴρ δ᾽ αὖτε καλεῖται:]
τόσσος μὲν μεγέθει, τοίῃ δ᾽ ἐγκείμενος αἴγλῃ,
οἷος καὶ μεγάλης οὐρὴν ὑποφαίνεται Ἄρκτου.
δεινὴ γὰρ κείνη, δεινοὶ δέ οἱ ἐγγύθεν εἰσὶν
ἀστέρες: οὐκ ἂν τούς γε ἰδὼν ἐπιτεκμήραιο [p. 392]
[οἵ μιν πᾶσαν ὄπισθεν ἑλισσόμενοι τυπόωσιν,]
οἷός οἱ πρὸ ποδῶν φέρεται καλός τε μέγας τε
εἷς μὲυ ὑπωμαίων, εἷς δ᾽ ἰξυόθεν κατιόντων,
ἄλλος δ᾽ οὐραίοις ὑπὸ γούνασιν: ἀλλ᾽ ἄρα πάντες
ἁπλόοι ἄλλοθεν ἄλλος ἀνωνυμίῃ φορέονται.

[137] Above both her shoulders at her right wing wheels a star, whereof the name is the Vintager [Vindemiator] – of such size and with such brightness set, as the star that shines beneath the tail of the Great Bear. For dread is the Bear and dread stars are near her. Seeing them thou needest not further conjecture what stars beyond them model all her form. Such stars are borne along, beautiful and great, one in front of her forefeet, and one beneath her hind knees. But all singly one here, one there, are wheeled along without a name.

Κραιὶ δέ οἱ Δίδυμοι, μέσσῃ δ᾽ ὕπο κάρκινος ἐστίν:
ποσσὶ δ᾽ ὀπισθοτέροισι λέων ὕπο καλὰ φαείνει.
ἔνθα μὲν ἠελίοιο θερείταταί εἰσι κέλευθοι:
αἱ δέ που ἀσταχύων κενεαὶ φαίνονται ἄρουραι
ἠελίου τὰ πρῶτα συνερχομένοιο Λέοντι.

τῆμος καὶ κελάδοντες ἐτησίαι εὐρέϊ πόντῳ
ἀθρόοι ἐμπίπτουσιν, ὁ δὲ πλόος οὐκέτι κώπαις
ὥριος. εὐρεῖαί μοι ἀρέσκοιεν τότε νῆες,
155 εἰς ἄνεμον δὲ τὰ πηδὰ κυβερνητῆρες ἔχοιεν.

[147] Beneath the head of Helice are the Twins [Gemini]; beneath her waist is the Crab [Cancer]; beneath her hind feet the Lion [Leo] brightly shines. There is the Sun's hottest summer path. Then the fields are seen bereft of corn-ears, when first the Sun comes together with the Lion. Then the roaring Etesian winds fall swooping on the vasty deep, and voyaging is no longer seasonable for oars. Then let broad-beamed ships be my choice, and let steersmen hold the helm into the wind.

εἰ δέ τοι ἡνίοχον τε καὶ ἀστέρας Ἡνιόχοιο
σκέπτεσθαι δοκέει, καί τοι φάτις ἦλυθεν αἰγός
αὐτῆς ἠδ᾽ Ἐρίφων, οἵ τ᾽ εἰν ἁλὶ πορφυρούσῃ
πολλάκις ἐσκέψαντο κεδαιομένους ἀνθρώπους,
160 αὐτὸν μέν μιν ἅπαντα μέγαν Διδύμων ἐπὶ λαιὰ
κεκλιμένον δήεις: Ἑλίκης δέ οἱ ἄκρα κάρηνα
ἀντία δινεύει. σκαιῷ δ᾽ ἐπελήλαται ὤμῳ
αἶξ ἱερή, τὴν μέν τε λόγος Διὶ μαζὸν ἐπτσχεῖν,
Ὠλενίην δέ μιν Αἶγα Διὸς καλέουσ᾽ ὑποφῆται. [p. 394]
165 ἀλλ᾽ ἡ μὲν πολλή τε καὶ ἀγλαή: οἱ δέ οἱ αὐτοῦ
λεπτὰ φαείνονται Ἔριφοι καρπὸν κάτα χειρός.

[156] But if it be thy wish to mark Charioteer [Auriga] and his stars, and if the fame has come to thee of the Goat [Capella] herself and the Kids, who often on the darkening deep have seen men storm-tossed, thou wilt find him in all his might, leaning forward at the left hand of the Twins. Over against him wheels the top of Helice's head, but on his left shoulder is set the holy Goat, that, as legend tells, gave the breast to Zeus. Her the interpreters of Zeus call the Olenian Goat. Large is she and bright, but there at the wrist of the Charioteer faintly gleam the Kids.

πὰρ ποσὶ δ᾽ Ἡνιόχου κεραὸν πεπτηότα Ταῦρον
μαίεσθαι. τὰ δέ οἱ μάλ᾽ ἐοικότα σήματα κεῖται:
τοίη οἱ κεφαλὴ διακέκριται: οὐδέ τις ἄλλῳ
170 σήματι τεκμήραιτο κάρη βοός, οἷά μιν αὐτοὶ

ἀστέρες ἀμφοτέρωθεν ἑλισσόμενοι τυπόωσιν.
καὶ λίην κείνων ὄνομ᾽ εἴρεται, οὐδέ τοι αὔτως
νήκουστοι Ὑάδες. ταὶ μέν ῥ᾽ ἐπὶ παντὶ μετώπῳ
Ταύρου βεβλέαται: λαιοῦ δὲ κεράατος ἄκρον
καὶ πόδα δεξιτερὸν παρακειμένου Ἡνιόχοιο
εἷς ἀστὴρ ἐπέχει: συνεληλάμενοι δὲ φέρονται,
ἀλλ᾽ αἰεὶ Ταῦρος προφερέστερος Ἡνιόχοιο
εἰς ἑτέρην καταβῆναι, ὁμηλυσίῃ περ ἀνελθών.

[167] At the feet of Charioteer seek for the crouching horned Bull [Taurus]. Very lifelike are his signs; so clear defined his head: not by other sign would one mark the head of an ox, since in such wise those very stars, wheeling on either side, fashion it. Oft-spoken is their name and not all unheard-of are the Hyades. Broadcast are they on the forehead of the Bull. One star occupies the tip of his left horn and the right foot of the Charioteer, who is close by. Together they are carried in their course, but ever earlier is the Bull than the Charioteer to set beneath the West, albeit they fare together at their rising.

Οὐδ᾽ ἄρα Κηφῆος μογερὸν γένος Ἰασίδαο
αὔτως ἄρρητον κατακείσεται: ἀλλ᾽ ἄρα καὶ τῶν
οὐρανὸν εἰς ὄνομ᾽ ἦλθεν, ἐπεὶ Διὸς ἐγγύθεν ἦσαν.
αὐτὸς μὲν κατόπτσθεν ἐὼν Κυνοσουρίδος Ἄρκτου
Κηφεὺς ἀμφοτέρας χεῖρας τανύοντι ἐοικώς:
ἴση οἱ στάθμη νεάτης ἀποτείνεται οὐρῆς
ἐς πόδας ἀμφοτέρους, ὅσση ποδὸς ἐς πόδα τείνει. [p. 396]
αὐτὰρ ἀπὸ ζώνης ὀλίγον κε μεταβλέψειας
πρώτης ἱέμενος καμπῆς μεγάλοιο Δράκοντος.

[179] Nor all unnamed shall rest he hapless family of Iasid Cepheus. For their name, too has come unto heaven, for that they were near akin to Zeus. Cepheus himself is set behind the Bear Cynosura, like to one that stretches out both his hands. From her tail-tip to both his feet stretches a measure equal to that from foot to foot. But a little aside from his belt look to find the first coil of the mighty Dragon.

τοῦ δ᾽ ἄρα δαιμονίη προκυλίνδεται οὐ μάλα πολλὴ
νυκτὶ φαεινομένη παμμήνιδι Κασσιέπεια:

οὐ γάρ μιν πολλοὶ καὶ ἐπημοιβοὶ γανόωσιν
ἀστέρες, οἵ μιν πᾶσαν ἐπιρρήδην στιχόωσιν.
οἵῃ δὲ κληῖδι θύρην ἔντοσθ᾽ ἀραρυῖαν
δικλίδ᾽ ἐπτπλήσσοντες ἀνακρούουσιν ὀχῆας,
τοῖοί οἱ μουνὰξ ὑποκείμενοι ἰνδάλλονται
ἀστέρες. ἡ δ᾽ αὕτως ὀλίγων ἀποτείνεται ὤμων
ὀργυιήν. φαίης κεν ἀνιάξειν ἐπὶ παιδί.

[188] Eastward his hapless wife, Cassiepeia, gleaming when by night the moon is full, wheels with her scanty stars. For few and alternate stars adorn her, which expressly mark her form with lines of light. Like the key of a twofold door barred within, wherewith men striking shoot back the bolts, so singly set shine her stars. But from her shoulders so faint she stretches a fathom's length. Thou would'st say she was sorrowing over her daughter.

αὐτοῦ γὰρ κἀκεῖνο κυλίνδεται αἰνὸν ἄγαλμα
Ἀνδρομέδης ὑπὸ μητρὶ κεκασμένον. οὔ σε μάλ᾽ οἴω
νύκτα περισκέψασθαι, ἵν᾽ αὐτίκα μᾶλλον ἴδηαι:
τοίη οἱ κεφαλή, τοῖοι δέ οἱ ἀμφοτέρωθεν
ὦμοι καὶ πόδες ἀκρότατοι καὶ ζώματα πάντα.
ἀλλ᾽ ἔμπης κἀκεῖθι διωλενίη τετάνυσται,
δεσμὰ δέ οἱ κεῖται καὶ ἐν οὐρανῷ: αἱ δ᾽ ἀνέχονται
αὐτοῦ πεπταμέναι πάντ᾽ ἤματα χεῖρες ἐκεῖναι.

[197] For there, too, wheels that woeful form of Andromeda, enstarred beneath her mother. Thou hast not to wait for a night, I ween, whereon to see her more distinct! So bright is her head and so clearly marked are both the shoulders, the tips of her feet and all her belt. Yet even there she is racked, with arms stretched far apart, and even in Heaven bonds are her portion. Uplifted and outspread there for all time are those hands of hers.

Ἀλλ᾽ ἄρα οἱ καὶ κρατὶ πέλωρ ἐπελήλαται ἵππος
γαστέρι νειαίρῃ: ξυνὸς δ᾽ ἐπιλάμπεται ἀστὴρ
τοῦ μὲν ἐπ᾽ ὀμφαλίῳ, τῆς δ᾽ ἐσχατόωντι καρήνῳ.
οἱ δ᾽ ἄρ᾽ ἔτι τρεῖς ἄλλοι ἐπὶ πλευράς τε καὶ ὤμους
ἵππου δεικανόωσι διασταδὸν ἶσα πέλεθρα,
καλοὶ καὶ μεγάλοι: κεφαλὴ δέ οἱ οὐδὲν ὁμοίη, [p. 398]
οὐδ᾽ αὐχὴν δολιχός περ ἐών. ἀτὰρ ἔσχατος ἀστὴρ

αἰθομένης γένυος καί κεν προτέροις ἐρίσειεν
τέτρασιν, οἵ μιν ἔχουσι περίσκεπτοι μάλ᾽ ἐόντες.
οὐδ᾽ ὅ γε τετράπος ἐστίν: ἀπ᾽ ὀμφαλίοιο γὰρ ἄκρου
μεσσόθεν ἡμιτελὴς περιτέλλεται ἱερὸς Ἵππος.
κεῖνον δὴ καί φασι καθ᾽ ὑψηλοῦ Ἑλικῶνος
καλὸν ὕδωρ ἀγαγεῖν εὐαλδέος Ἱππουκρήνης.
οὐ γάρ πω Ἑλικὼν ἄκρος κατελείβετο πηγαῖς,
ἀλλ᾽ Ἵππος μιν ἔτυψε: τὸ δ᾽ ἀθρόον αὐτόθεν ὕδωρ
ἐξέχυτο πληγῇ προτέρου ποδός: οἱ δὲ νομῆες
πρῶτοι κεῖνο ποτὸν διεφήμισαν Ἱππουκρήνην.
ἀλλὰ τὸ μὲν πέτρης ἀπολείβεται, οὐδέ ποτ᾽ αὐτὸ
Θεσπιέων ἀνδρῶν ἐκὰς ὄψεαι: αὐτὰρ ὁ Ἵππος
ἐν Διὸς εἰλεῖται καί τοι πάρα θηήσασθαι.

[205] Beneath her head is spread the huge Horse [Pegasus], touching her with his lower belly. One common star gleams on the Horse's navel and the crown of her head. Three other separate stars, large and bright, at equal distance set on flank and shoulders, trace a square upon the Horse. His head is not so brightly marked, nor his neck, though it be long. But the farthest star on his blazing nostril could fitly rival the former four, that invest him with such splendour. Nor is he four-footed. Parted at the navel, with only half a body, wheels in heaven the sacred Horse. He it was, men say, that brought down from lofty Helicon the bright water of bounteous Hippocrene. For not yet on Helicon's summit trickled the fountain's springs, but the Horse smote it and straightway the gushing water was shed abroad at the stamp of his forefoot, and herdsmen were the first to call that stream the fountain of the Horse. From the rock the water wells and never shalt thou see it far from the men of Thespiae; but the Horse himself circles in the heaven of Zeus and is there for thee to behold.

αὐτοῦ καὶ Κριοῖο θοώταταί εἰσι κέλευθοι,
ὅς ῥά τε καὶ μήκιστα διωκόμενος περὶ κύκλα
οὐδὲν ἀφαυρότερον τροχάει Κυνοσουρίδος Ἄρκτου,
αὐτὸς μὲν νωθὴς καὶ ἀνάστερος οἷα σελήνῃ
σκέψασθαι, ζώνῃ δ᾽ ἂν ὅμως ἐπιτεκμήραιο
Ἀνδρομέδης: ὀλίγον γὰρ ὑπ᾽ αὐτὴν ἐστήρικται.
μεσσόθι δὲ τρίβει μέγαν οὐρανόν, ἦχί περ ἄκραι
χηλαὶ καὶ ζώνη περιτέλλεται Ὡρίωνος.

[225] There too are the most swift courses of the Ram [Aries], who, pursued through the longest circuit, runs not a whit slower than the Bear Cynosura – himself weak and starless as on a moonlit night, but yet by the belt of Andromeda thou canst trace him out. For a little below her is he set. Midway he treads the mighty heavens, where wheel the tips of the Scorpion's Claws and the Belt of Orion.

ἔστι δέ τοι καὶ ἔτ᾽ ἄλλο τετυγμένον ἐγγύθι σῆμα
νειόθεν Ἀνδρομέδης, τὸ δ᾽ ἐπὶ τρισὶν ἐστάθμηται
Δελτωτόν πλευρῇσιν, ἰσαιομένῃσιν ἐοικὸς
ἀμφοτέρῃς: ἡ δ᾽ οὔτι τόση, μάλα δ᾽ ἐστὶν ἑτοίμη
εὑρέσθαι: περὶ γὰρ πολέων εὐάστερός ἐστιν.
τῶν ὀλίγον Κριοῦ νοτιώτεροι ἀστέρες εἰσίν. [p. 400]

[233] There is also another sign, fashioned near, below Andromeda, Deltoton [Triangulum], drawn with three sides, whereof two appear equal but the third is less, yet very easy to find, for beyond many is it endowed with stars. Southward a little from Deltoton are the stars of the Ram.

οἱ δ᾽ ἄρ᾽ ἔτι προτέρω, ἔτι δ᾽ ἐν προμολῇσι νότοιο,
ἰχθύες. ἀλλ᾽ αἰεὶ ἕτερος προφερέστερος ἄλλου,
καὶ μᾶλλον βορέαο νέον κατιόντος ἀκούει.
ἀμφοτέρων δέ σφεων ἀποτείνεται ἠΰτε δεσμὰ
οὐραίων ἑκάτερθεν ἐπισχερὼ εἰς ἓν ἰόντων.
καὶ τὰ μὲν εἷς ἀστὴρ ἐπέχει καλός τε μέγας τε,
ὅν ῥά τε καὶ σύνδεσμον ὑπούραιον καλέουσιν.
Ἀνδρομέδης δέ τοι ὦμος ἀριστερὸς Ἰχθύος ἔστω
σῆμα βορειοτέρου: μάλα γάρ νύ οἱ ἐγγύθεν ἐστίν.

[239] Still father in front of the Ram and still in the vestibule of the South are the Fishes [Pisces]. Ever one is higher than the other, and louder hears the fresh rush of the North wind. From both there stretch, as it were, chains, whereby their tails on either side are joined. The meeting chains are knit by a single beautiful and great star, which is called the Knot of Tails. Let the left shoulder of Andromeda be thy guide to the northern Fish, for it is very near.

ἀμφότεροι δὲ πόδες γαμβροῦ ἐπισημαίνοιεν
Περσέος, οἵ ῥά οἱ αἰὲν ἐπωμάδιοι φορέονται.

αὐτάρ ὅ γ᾽ ἐν βορέω φέρεται περιμήκετος ἄλλων.
καί οἱ δεξιτερὴ μὲν ἐπὶ κλισμὸν τετάνυσται
πενθερίου δίφροιο: τὰ δ᾽ ἐν ποσὶν οἷα διώκων
ἴχνια μηκύνει κεκονιμένος ἐν Διὶ πατρί.

[248] Her two feet will guide thee to her bridegroom, Perseus, over whose shoulder they are for ever carried. But he moves in the North a taller form than the others. His right hand is stretched toward the throne of the mother of his bride, and, as if pursuing that which lies before his feet, he greatly strides, dust-stained, in the heaven of Zeus.

ἄγχι δέ οἱ σκαιῆς ἐπιγουνίδος ἤλιθα πᾶσαι
Πληϊάδες φορέονται. ὁ δ᾽ οὐ μάλα πολλὸς ἀπάσας
χῶρος ἔχει, καὶ δ᾽ αὐταὶ ἐπισκέψασθαι ἀφαυραί.
ἑπτάποροι δὴ ταί γε μετ᾽ ἀνθρώπους ὐδέονται,
ἓξ οἷαί περ ἐοῦσαι ἐπόψιαι ὀφθαλμοῖσιν.
οὐ μέν πως ἀπόλωλεν ἀπευθὴς ἐκ Διὸς ἀστήρ,
ἐξ αὖ καὶ γενεῆθεν ἀκούομεν, ἀλλὰ μάλ᾽ αὕτως
εἴρεται. ἑπτὰ δ᾽ ἐκεῖναι ἐπιρρήδην καλέονται
Ἀλκυόνη Μερόπη τε Κελαινώ τ᾽ Ἠλέκτρη τε
καὶ Στερόπη καὶ Τηϋγέτη καὶ πότνια Μαῖα.
αἱ μὲν ὁμῶς ὀλίγαι καὶ ἀφεγγέες, ἀλλ᾽ ὀνομασταὶ
ἦρι καὶ ἑσπέριαι, Ζεὺς δ᾽ αἴτιος, εἰλίσσονται, [p. 402]
ὅ σφισι καὶ θέρεος καὶ χείματος ἀρχομένοιο
σημαίνειν ἐκέλευσεν ἐπερχομένου τ᾽ ἀρότοιο.

[253] Near his left thigh move the Pleiades, all in a cluster, but small is the space that holds them and singly they dimly shine. Seven are they in the songs of men, albeit only six are visible to the eyes. Yet not a star, I ween, has perished from the sky unmarked since the earliest memory of man, but even so the tale is told. Those seven are called by name Halcyone, Merope, Celaeno, Electra, Sterope, Taygete, and queenly Maia. Small and dim are they all alike, but widely famed they wheel in heaven at morn and eventide, by the will of Zeus, who bade them tell of the beginning of Summer and Winter and of the coming of the ploughing-time.

καὶ χέλυς, ἥτ᾽ ὀλίγη: τὴν δ᾽ ἦρ᾽ ἔτι καὶ παρὰ λίκνῳ
Ἑρμείης ἐτόρησε, λύρην δέ μιν εἶπε λέγεσθαι.

κὰδ δ᾽ ἔθετο προπάροιθεν ἀπευθέος Εἰδώλοιο
οὐρανὸν εἰσαγαγών. τὸ δ᾽ ἐπὶ σκελέεσσι πέτηλον
γούνατί οἱ σκαιῷ πελάει: κεφαλή γε μὲν ἄκρη
ἀντιπέρην Ὄρνιθος ἑλίσσεται: ἡ δὲ μεσηγὺ
ὀρνιθέης κεφαλῆς καὶ γούνατος ἐστήρικται.

[268] Yonder, too, is the tiny Tortoise, which, while still beside his cradle, Hermes pierced for stings and bade it be called the Lyre [Lyra]: and he brought it into heaven and set it in front of the unknown Phantom. That Croucher on his Knees comes near the Lyre with his left knee, but the top of the Bird's head wheels on the other side, and between the Bird's head and the Phantom's knee is enstarred the Lyre.

ἦτοι γὰρ καὶ Ζηνὶ παρατρέχει αἰόλος ὄρνις.
ἀλλ᾽ ὁ μὲν ἠερόεις, τὰ δέ οἱ ἔπι τετρήχυνται
ἀστράσιν οὔτι λίην μεγάλοις, ἀτὰρ οὐ μὲν ἀφαυροῖς.
αὐτὰρ ὅ γ᾽ εὐδιόωντι ποτὴν ὄρνιθι ἐοικὼς
οὔριος εἰς ἑτέρην φέρεται, κατὰ δεξιὰ χειρὸς
Κηφείης ταρσοῖο τὰ δεξιὰ πείρατα τείνων,
λαιῇ δὲ πτέρυγι σκαρθμὸς παρακέκλιται Ἵππου.

[275] For verily in heaven there is outspread a glittering Bird [Cygnus]. Wreathed in mist is the Bird, but yet the parts above him are rough with stars, not very large, yet not obscure. Like a bird in joyous flight, with fair weather it glides to the west, with the tip of its right wing outstretched towards the right hand of Cepheus, and by its left wing is hung in the heavens the prancing Horse.

τὸν δὲ μετασκαίροντα δύ᾽ Ἰχθύες ἀμφινέμονται
ἵππον: πὰρ δ᾽ ἄρα οἱ κεφαλῇ χεὶρ Ὑδροχόοιο
δεξιτερὴ τετάνυσθ᾽: ὁ δ᾽ ὀπίστερος Αἰγοκερῆος
τέλλεται. αὐτὰρ ὅ γε πρότερος καὶ νειόθι μᾶλλον
κέκλιται αἰγόκερως, ἵνα τε τρέπετ᾽ ἠελίου ἴς.
μὴ κείνῳ ἐνὶ μηνὶ περικλύζοιο θαλάσσῃ
πεπταμένῳ πελάγει κεχρημένος. οὔτε κεν ἠοῖ
πολλὴν πειρήνειας, ἐπεὶ ταχινώταταί εἰσιν:
οὔτ᾽ ἄν τοι νυκτὸς πεφοβημένῳ ἐγγύθεν ἠὼς
ἔλθοι καὶ μάλα πολλὰ βοωμένῳ. οἱ δ᾽ ἀλεγεινοὶ [p. 404]

τῆμος ἐπιρρήσσουσι νότοι, ὁπότ᾽ Αἰγοκερῆϊ
συμφέρετ᾽ ἠέλιος: τότε δέ κρύος ἐκ Διός ἐστιν
ναύτῃ μαλκιόωντι κακώτερον. ἀλλὰ καὶ ἔμπης
ἤδη πάντ᾽ ἐνιαυτὸν ὑπὸ στείρῃσι θάλασσα
πορφύρει: ἴκελοι δὲ κολυμβίσιν αἰθυίῃσιν
πολλάκις ἐκ νηῶν πέλαγος περιπαπταίνοντες
ἥμεθ᾽ ἐπ᾽ αἰγιαλοὺς τετραμμένοι: οἱ δ᾽ ἔτι πόρσω
κλύζονται: ὀλίγον δὲ διὰ ξύλον Ἄϊδ᾽ ἐρύκει.

[282] Round the prancing Horse range the two Fishes. By the Horse's head is stretched the right hand of Hydrochoüs [Aquarius]. He is behind Aegoceros [Capricorn], who is set in front and further down, where the mighty Sun turns. In that month use not the open sea lest thou be engulfed in the waves. Neither in the dawn canst thou accomplish a far journey, for fast to evening sped the dawns; nor at night amid they fears will the dawn draw earlier near, though loud and instant be thy cry. Grievous then is the crashing swoop of the South winds when the Sun joins Aegoceros, and then is the frost from heaven hard on the benumbed sailor. Not but that throughout the year's length the sea ever grows dark beneath the keels, and, like to diving seagulls, we often sit, spying out the deep from our ship with faces turned to the shore; but ever farther back the shores are swept by the waves and only a thin plank staves off Death.

καὶ δ᾽ ἄν ἐπὶ προτέρῳ γε, θαλάσσῃ πολλὰ πεπονθώς,
τόξον ὅτ᾽ ἠέλιος καίει καὶ ῥύτορα Τόξου,
ἑσπέριος κατάγοιο, πεποιθὼς οὐκέτι νυκτί.
σῆμα δέ τοι κείνης ὥρης καὶ μηνὸς ἐκείνου
σκορπίος ἀντέλλων εἴη πυμάτης ἐπὶ νυκτός.
ἤτοι γὰρ μέγα τόξον ἀνέλκεται ἐγγύθι κέντρου
τοξευτὴς: ὀλίγον δὲ παροίτερος ἵσταται αὐτοῦ
σκορπίος ἀντέλλων, ὁ δ᾽ ἀνέρχεται αὐτίκα μᾶλλον.
τῆμος καὶ κεφαλὴ Κυνοσουρίδος ἀκρόθι νυκτὸς
ὕψι μάλα τροχάει, ὁ δὲ δύεται ἠῶθι πρὸ
ἀθρόος Ὡρίων, Κηφεὺς δ᾽ ἀπὸ χειρὸς ἐπ᾽ ἰξύν.

[300] But even in the previous month, storm-tossed sea, when the Sun scorches the Bow and the Wielder of the Bow [Saggitarius], trust no longer in the night but put to shore in the evening. Of that season and that month

let the rising of Scorpion at the close of night be a sign to thee. For verily his great Bow does the Bowman draw close by the Scorpion's sting, and a little in front stands the Scorpion [Scorpio] at his rising, but the Archer rises right after him. Then, too, at the close of night Cynosura's head runs very high, but Orion just before the dawn wholly sets and Cepheus from hand to waist.

ἔστι δέ τις προτέρω βεβλημένος ἄλλος ὀϊστὸς
αὐτός ἄτερ τόξου: ὁ δέ οἱ παραπέπταται Ὄρνις
ἀσσότερον βορέω. σχεδόθεν δέ οἱ ἄλλος ἄηται
οὐ τόσσος μεγέθει, χαλεπός γε μὲν ἐξ ἁλὸς ἐλθεῖν
315 νυκτὸς ἀπερχομένης: καί μιν καλέουσιν ἄητον.

[311] Further up there is another Arrow [Sagitta] shot – alone without a bow. By it is the Bird [Cygnus] outspread nearer the North, but hard at hand another bird tosses in storm, of smaller size but cruel in its rising from the sea when the night is waning, and men call it the Eagle (Storm-bird) [Aquila].

δελφὶς δ', οὐ μάλα πολλός, ἐπιτρέχει Αἰγοκερῆϊ [p. 406]
μεσσόθεν ἠερόεις: τὰ δέ οἱ περὶ τέσσαρα κεῖται
γλήνεα, παρβολάδην δύο πὰρ δύο πεπτηῶτα.

[316] Over Aegoceros floats the Dolphin [Delphinus] with few bright stars and body wreathed in mist, but four brilliants adorn him, set side by side in pairs.

CONSTELLATIONS SOUTH OF THE ECLIPTIC

καὶ τὰ μὲν οὖν βορέω καὶ ἀλήσιος ἠελίοιο
μεσσηγὺς κέχυται: τὰ δὲ νειόθι τέλλεται ἄλλα
πολλὰ μεταξὺ νότοιο καὶ ἠελίοιο κελεύθου.

[319] Now these constellations lie between the North and the Sun's wandering path [the ecliptic], but others many in number rise beneath between the South and the Sun's course.

λοξὸς μὲν Ταύροιο τομῆ ὑποκέκλιται αὐτὸς
Ὠρίων. μὴ κεῖνον ὅτις καθαρῇ ἐνὶ νυκτὶ
ὑψοῦ πεπτηῶτα παρέρχεται ἄλλα πεποίθοι
οὐρανὸν εἰσανιδὼν προφερέστερα θηήσασθαι.

[322] Aslant beneath the fore-body of the Bull is set the great Orion. Let none who pass him spread out on high on a cloudless night imagine that, gazing on the heavens, one shall see other stars more fair.

τοῖός οἱ καὶ φρουρὸς ἀειρομένῳ ὑπὸ νώτῳ
φαίνεται ἀμφοτέροισι κύων ὑπὸ ποσσὶ βεβηκώς,
ποικίλος, ἀλλ᾽ οὐ πάντα πεφασμένος: ἀλλὰ κατ᾽ αὐτὴν
γαστέρα κυάνεος περιτέλλεται, ἡ δέ οἱ ἄκρη
ἀστέρι βέβληται δεινὴ γένυς, ὅς ῥα μάλιστα
ὀξέα σειριάει: καί μιν καλέουσ᾽ ἄνθρωποι
Σείριον. οὐκέτι κεῖνον ἅμ᾽ ἠελίῳ ἀνιόντα
φυταλιαὶ ψεύδονται ἀναλδέα φυλλιόωσαι.
ῥεῖα γάρ οὖν ἔκρινε διὰ στίχας ὀξὺς ἀΐξας,
καὶ τὰ μὲν ἔρρωσεν, τῶν δὲ φλόον ὤλεσε πάντα.
κείνου καὶ κατιόντος ἀκούομεν: οἱ δὲ δὴ ἄλλοι
σῆμ᾽ ἔμεναι μελέεσσιν ἐλαφρότεροι περίκεινται.

[326] Such a guardian, too, beneath his towering back is seen to stand on his hind legs, the Dog [Canis Major] starenwrought, yet not clearly marked in all his form, but right by his belly he shows dark. The tip of his terrible jaw is marked by a star that keenest of all blazes with a searing flame and him men call Seirius. When he rises with the Sun, no longer do the trees deceive him by the feeble freshness of their leaves. For easily with his keen glance

he pierces their ranks, and to some he gives strength but of other s he blights the bark utterly. Of him too at this setting are we aware, but the other stars of the Dog are set round with fainter light to mark his legs.

ποσσὶν δ᾽ Ὡρίωνος ὑπ᾽ ἀμφοτέροισι λαγῴός
ἐμμενές ἤματα πάντα διώκεται. αὐτὰρ ὅ γ᾽ αἰεὶ
Σείριος ἐξόπιθεν φέρεται μετιόντι ἐοικώς,
καί οἱ ἐπαντέλλει, καί μιν κατιόντα δοκεύει.

[338] Beneath both feet of Orion is the Hare [Lepus] pursued continually through all time, while Seirius behind for ever borne as in pursuit. Close behind he rises and as he sets he eyes the setting Hare.

ἡ δὲ Κυνὸς μεγάλοιο κατ᾽ οὐρὴν ἕλκεται ἀργῷ [p. 408]
πρυμνόθεν: οὐ γὰρ τῇ γε κατὰ χρέος εἰσὶ κέλευθοι,
ἀλλ᾽ ὄπιθεν φέρεται τετραμμένη, οἷα καὶ αὐταὶ
νῆες, ὅτ᾽ ἤδη ναῦται ἐπιστρέψωσι κορώνην
ὅρμον ἐσερχόμενοι: τὴν δ᾽ αὐτίκα πᾶς ἀνακόπτει
νῆα, παλιρροθίῃ δὲ καθάπτεται ἠπείροιο:
ὥς ἥ γε πρύμνηθεν Ἰησονὶς ἕλκεται Ἀργώ.
καὶ τὰ μὲν ἠερίη καὶ ἀνάστερος ἄχρι παρ᾽ αὐτὸν
ἱστὸν ἀπὸ πρώρης φέρεται, τὰ δὲ πᾶσα φαεινή.
καί οἱ πηδάλιον κεχαλασμένον ἐστήρικται
ποσσὶν ὑπ᾽ οὐραίοισι Κυνὸς προπάροιθεν ἰόντος.

[342] Beside the tail of the Great Dog the ship Argo is hauled stern-foremost. For not hers is the proper course of a ship in motion, but she is borne backwards, reversed even as real ships, when already the sailors turn the stern to the land as they enter the haven, and every one back-paddles the ship, but she rushing sternward lays hold of the shore. Even so is the Argo of Jason borne along stern-foremost. Partly in mist is she borne along, and starless from her prow even to the mast, but the hull is wholly wreathed in light. Loosed is her Rudder and is set beneath the hind feet of the Dog, as he runs in front.

τὴν δὲ καί οὐκ ὀλίγον περ ἀπόπροθι πεπτηυῖαν
Ἀνδρομέδην μέγα κῆτος ἐπερχόμενον κατεπείγει.
ἡ μὲν γὰρ Θρῄϊκος ὑπὸ πνοιῇ βορέαο
κεκλιμένη φέρεται, τὸ δέ οἱ νότος ἐχθρὸν ἀγινεῖ

κῆτος, ὑπὸ Κριῷ τε καὶ Ἰχθύσιν ἀμφοτέροισιν,
βαιὸν ὑπὲρ Ποταμοῦ βεβλημένον ἀστερόεντος.

[352] Andromeda, though she cowers a good way off, is pressed by the rush of the mighty Monster of the Sea [Cetus]. For her path lies under the blast of Thracian Boreas, but the South wind drives against her, beneath the Ram and the Pair of Fishes, the hateful Monster, Cetus, set as he is a little above the Starry River.

οἷον γὰρ κἀκεῖνο θεῶν ὑπό ποσσὶ φορεῖται
λείψανον Ἠριδανοῖο, πολυκλαύτου ποταμοῖο.
καὶ τὸ μὲν Ὠρίωνος ὑπὸ σκαιὸν πόδα τείνει:
δεσμοὶ δ᾽ οὐραῖοι, τοῖς Ἰχθύες ἄκροι ἔχονται,
ἄμφω συμφορέονται ἀπ᾽ οὐραίων κατιόντες:
Κητείης δ᾽ ὄπιθεν λοφίης ἐπιμὶξ φορέονται
εἰς ἓν ἐλαυνόμενοι: ἑνὶ δ᾽ ἀστέρι πειραίνονται
κήτεος, ὃς κείνου πρώτῃ ἐπίκειται ἀκάνθῃ.

[359] For alone are those poor remains of Eridanus, River of many tears, also borne beneath the feet of the Gods. He winds beneath Orion’s left foot, but the Shackles, wherewith the Fishes’ tails are held, reach form their tails and join together, and behind the neck of Cetus they mingle their path and fare together. They end in a single star of Cetus, set where meet his spine and head.

οἱ δ᾽ ὀλίγῳ μέτρῳ ὀλίγῃ δ᾽ ἐγκείμενοι αἴγλῃ [p. 410]
μεσσόθι πηδαλίου καὶ Κήτεος εἰλίσσονται,
γλαυκοῦ πεπτηῶτες ὑπὸ πλευρῇσι Λαγωοῦ
νώνυμοι: οὐ γὰρ τοί γε τετυγμένου εἰδώλοιο
βεβλέαται μελέεσσιν ἐοικότες, οἷά τε πολλὰ
ἐξείης στιχόωντα παρέρχεται αὐτὰ κέλευθα
ἀνομένων ἐτέων: τά τις ἀνδρῶν οὐκέτ᾽ ἐόντων
ἐφράσατ᾽ ἠδ᾽ ἐνόησεν ἅπαντ᾽ ὀνομαστὶ καλέσσαι
ἤλιθα μορφώσας. οὐ γάρ κ᾽ ἐδυνήσατο πάντων
οἰόθι κεκριμένων ὄνομ᾽ εἰπεῖν, οὐδὲ δαῆναι.
πολλοὶ γὰρ πάντη, πολέων δ᾽ ἐπὶ ἶσα πέλονται
μέτρα τε καὶ χροιή, πάντες γε μὲν ἀμφιέλικτοι.
τῶ καὶ ὁμηγερέας οἱ ἐείσατο ποιήσασθαι

ἀστέρας, ὅφρ᾽ ἐπιτὰξ ἄλλῳ παρακείμενος ἄλλος
εἴδεα σημαίνοιεν. ἄφαρ δ᾽ ὀνομαστὰ γένοντο
ἄστρα, καὶ οὐκέτι νῦν ὑπὸ θαύματι τέλλεται ἀστήρ.
ἀλλ᾽ οἱ μὲν καθαροῖς ἐναρηρότες εἰδώλοισιν
φαίνονται: τὰ δ᾽ ἔνερθε διωκομένοιο Λαγωοῦ
πάντα μάλ᾽ ἠερόεντα καὶ οὐκ ὀνομαστὰ φέρονται.

[367] Other stars, mean in size and feeble in splendour, wheel between the Rudder of Argo and Cetus, and beneath the grey Hare's sides they are set without a name. For they are not set like the limbs of a fashioned figure, such as, many in number, fare in order along their constant paths, as the years are fulfilled – stars, which someone of the men that are no more noted and marked how to group in figures and call all by a single name. For it had passed his skill to know each single star or name them one by one. Many are they on every hand and of many the magnitudes and colours are the same, while all go circling round. Wherefore he deemed fit to group the stars in companies, so that in order, set each by other, they might form figures. Hence the constellations got their names, and now no longer does any star rise a marvel from beneath the horizon. Now the other stars are grouped in clear figures and brightly shine, but those beneath the hunted Hare are all clad in mist and nameless in their course.

νειόθι δ᾽ Αἰγοκερῆος, ὑπὸ πνοιῇσι νότοιο,
ἰχθὺς ἐς Κῆτος τετραμμένος αἰωρεῖται
οἶος ἀπὸ προτέρων, νοτιον δέ ἑ κικλήσκουσιν.

[385] Below Aegoceros before the blasts of the South Wind swims a Fish, facing Cetus, alone and part from the former Fishes; and him men call the Southern Fish [Piscis Australis].

ἄλλοι δέ, σποράδην ὑποκείμενοι Ὑδροχοῇϊ,
κήτεος αἰθερίοιο καὶ Ἰχθύος ἠερέθονται
μέσσοι νωχελέες καὶ ἀνώνυμοι: ἐγγύθι δέ σφεων,
δεξιτερῆς ἀπὸ χειρὸς ἀγαυοῦ Ὑδροχόοιο,
οἵη τίς τ᾽ ὀλίγη χύσις ὕδατος ἔνθα καὶ ἔνθα
σκιδναμένου, χαροποὶ καὶ ἀναλδέες εἰλίσσονται.
ἐν δέ σφιν δύο μᾶλλον ἐειδόμενοι φορέονται [p. 412]
ἀστέρες, οὔτε τι πολλὸν ἀπήοροι, οὔτε μάλ᾽ ἐγγύς:

εἷς μὲν ὑπ᾽ ἀμφοτέροισι ποσὶν καλός τε μέγας τε
Ὑδροχόου, ὁ δὲ κυανέου ὑπὸ Κήτεος οὐρῇ.
τοὺς πάντας καλέουσιν ὕδωρ. ὀλίγοι γε μὲν ἄλλοι
400 νειόθι Τοξευτῆρος ὑπὸ προτέροισι πόδεσσιν
δινωτοὶ κύκλῳ περιηγέες εἰλίσσονται.

[389] Other stars, sparsely set beneath Hydrochoüs [Aquarius], hang on high between Cetus in the heavens and the Fish, dim and nameless, and near them on the right hand of bright Hydrochoüs, like some sprinked drops of water lightly shed on this side and on that, other stars wheel bright-eyed though weak. But among them are borne two of more lustrous form, not far apart and yet not near: one beneath both feet of Hydrochoüs, a goodly star and bright, the other beneath the tail of dark-blue Cetus. This cluster as a whole men call The Water. But others low beneath the forefeet of the Archer (Centaur) [Centaurus], a tuned in a circled ring, go wheeling round the sky.

αὐτὰρ ὑπ᾽ αἰθομένῳ κέντρῳ τέραος μεγάλοιο
σκορπίου, ἄγχι νότοιο, Θυτήριον αἰωρεῖται.
τοῦ δ᾽ ἤτοι ὀλίγον περ ἐπὶ χρόνον ὑψόθ᾽ ἐόντος
405 πεύσεαι: ἀντιπέρην γὰρ ἀείρεται Ἀρκτούροιο.
καὶ τῷ μὲν μάλα πάγχυ μετήοροί εἰσι κέλευθοι
ἀρκτούρῳ, τὸ δὲ θᾶσσον ὑφ᾽ ἑσπερίην ἅλα νεῖται.
ἀλλ᾽ ἄρα καὶ περὶ κεῖνο Θυτήριον ἀρχαίη Νύξ,
ἀνθρώπων κλαίουσα πόνον, χειμῶνος ἔθηκεν
410 εἰναλίου μέγα σῆμα. κεδαιόμεναι γὰρ ἐκείνῃ
νῆες ἄπο φρενός εἰσι, τὰ δ᾽ ἄλλοθεν ἄλλα πιφαύσκει
δήματ᾽, ἐποικτείρουσα πολυρροθίους ἀνθρώπους.
τῶ μή μοι πελάγει νεφέων εἰλυμένον ἄλλων
εὔχεο μεσσόθι κεῖνο φανήμεναι οὐρανῷ ἄστρον,
415 αὐτὸ μὲν ἀνέφελόν τε καὶ ἀγλαόν, ὕψι δὲ μᾶλλον
κυμαίνοντι νέφει πεπιεσμένον, οἷά τε πολλὰ
θλίβετ᾽ ἀναστέλλοντος ὀπωρινοῦ ἀνέμοιο.
πολλάκι γὰρ καὶ τοῦτο νότῳ ἔπι σῆμα τιτύσκει
νὺξ αὐτή, μογεροῖσι χαριζομένη ναύτῃσιν.
420 οἱ δ᾽ εἰ μέν κε πίθωνται ἐναίσιμα σημαινούσῃ, [p. 414]
αἶψά τε κοῦφά τε πάντα καὶ ἄρτια ποιήσωνται,
αὐτίκ᾽ ἐλαφρότερος πέλεται πόνος: εἰ δέ κε νηὶ

ὑψόθεν ἐμπλήξῃ δεινὴ ἀνέμοιο θύελλα
αὕτως ἀπρόφατος, τὰ δὲ λαίφεα πάντα ταράξῃ,
ἄλλοτε μὲν καὶ πάμπαν ὑπόβρυχα ναυτίλλονται,
ἄλλοτε δ᾽, αἴ κε Διὸς παρανισσομένοιο τύχωσιν
εὐχόμενοι, βορέω δὲ παραστράψῃ ἀνέμου ἴς,
πολλὰ μάλ᾽ ὀτλήσαντες ὅμως πάλιν ἐσκέψαντο
ἀλλήλους ἐπὶ νηΐ. νότον δ᾽ ἐπὶ σήματι τούτῳ
δείδιθι, μέχρι βορῆος ἀπαστράψαντος ἴδηαι.
εἰ δέ κεν ἐσπερίης μὲν ἁλὸς κενταψποψ ἀπείη
ὦμος ὅσον προτέρης, ὀλίγη δέ μιν εἰλύοι ἀχλὺς
αὐτόν, ἀτὰρ μετόπισθεν ἐοικότα σήματα τεύχοι
νὺξ ἐπὶ παμφανόωντι Θυτηρίῳ, οὗ σε μάλα χρὴ
ἐς νότον ἀλλ᾽ εὖροιο περισκοπέειν ἀνέμοιο.

[402] Below the fiery sting of the dread monster, Scorpion, and near the South is hung the Altar [Ara]. Brief is the space thou wilt behold it above the horizon: for it rises over against Arcturus. High runs the path of Arcturus, but sooner passes the Altar to the western sea. But the Altar even beyond aught else hath ancient Night, weeping the woe of men, set to be a mighty sing of storm at sea. For ships in trouble pain her heart, and other signs in other quarters she kindles in sorrow for mariners, storm-buffeted at sea. Wherefore I bid thee pray, when in the open sea, that that constellation wrapt in clouds appear not amidst the others in the heavens, herself unclouded and resplendent above with billowing clouds, as often it is beset when the autumn wind drives them back. For often Night herself reveals this sign, also, for the South Wind in her kindness to toiling sailors. If they heed her favouring signs and quickly lighten their craft and set all in order, on a sudden lo! their task is easier: but if from on high a dread gust of wind smite their ship, all unforeseen, and throw in turmoil all the sails, sometimes they make their voyage all beneath the waves, but at other times, if they win by their prayers Zeus to their aid, and the might of the north wind pass in lightning, after much toil they yet again see each other on the ship. But at this sign fear the South Wind, until thou see’st the North Wind come with lightning. But if the shoulder of Centaur is as far from the western as from the eastern sea, and a faint mist veils it, while behind Night kindles like signs of storm upon the gleaming Atlar, thou must not look for the South, but bethink thee of an East Wind.

δήεις δ᾽ ἄστρον ἐκεῖνο δύω ὑποκείμενον ἄλλοις:
τοῦ γάρ τοι τὰ μὲν ἀνδρὶ ἐοικότα νειόθι κεῖται
σκορπίου, ἱππούραια δ᾽ ὑπὸ σφίσι Χηλαὶ ἔχουσιν.
αὐτὰρ ὁ δεξιτερὴν αἰεὶ τανύοντι ἔοικεν
ἀντία δινωτοῖο Θυτηρίου, ἐν δέ οἱ ἀπρὶξ
ἄλλο μάλ᾽ ἐσφήκωται ἐληλάμενον διὰ χειρὸς
θηρίον: ὣς γάρ μιν πρότεροι ἐπεφημίξαντο. [p. 416]

[436] The constellation of Centaur [Centaurus] thou wilt find beneath two others. For part in human form lies beneath Scorpio, but the rest, a horse's trunk and tail, are beneath the Claws. He ever seems to stretch his right hand towards the round Altar, but though his hand is drawn and firmly grasped another sign – the Beast [Fera], for so men of old have named it.

ἀλλ᾽ ἔτι γάρ τε καὶ ἄλλο περαιόθεν ἕλκεται ἄστρον:
ὕδρην μιν καλέουσι, τὸ δὲ ζώοντι ἐοικὸς
ἠνεκὲς εἰλεῖται: καί οἱ κεφαλὴ ὑπὸ μέσσον
καρκίνον ἱκνεῖται, σπείρη δ᾽ ὑπὸ σῶμα Λέοντος,
οὐρὴ δὲ κρέμαται ὑπὲρ αὐτοῦ Κενταύροιο.
μέσσῃ δὲ σπείρῃ κρητὴρ, πυμάτῃ δ᾽ ἐπίκειται
εἴδωλον κόρακος σπείρην κόπτοντι ἐοικός.

[443] Another constellation trails beyond, which men call the Hydra. Like a living creature it winds afar its coiling form. Its head comes beneath the middle of the Crab, its coil beneath the body of the Lion, and its tail hangs above the Centaur himself. Midway on its coiling form is set the Crater, and at the tip the figure of a Raven [Corvus] that seems to peck at the coil.

καὶ μὴν καὶ προκύων Διδύμοις ὕπο καλὰ φαείνει.

[449] There, too, by the Hydra beneath the Twins brightly shines Procyon.

ταῦτά κε θηήσαιο παρερχομένων ἐνιαυτῶν
ἐξείης παλίνωρα: τὰ γὰρ καὶ πάντα μάλ᾽ αὕτως
οὐρανῷ εὖ ἐνάρηρεν ἀγάλματα νυκτὸς ἰούσης.

[451] All these constellations thou canst mark as the seasons pass, each returning at its appointed time: for all are unchangingly and firmly fixed in the heavens to be the ornaments of the passing night.

THE FIVE PLANETS

οἱ δ᾽ ἐπιμὶξ ἄλλοι πέντ᾽ ἀστέρες, οὐδὲν ὁμοῖοι,
παντόθεν εἰδώλων δυοκαίδεκα δινεύονται.
οὐκ ἂν ἔτ᾽ εἰς ἄλλους ὁρόων ἐπιτεκμήραιο
κείνους ἦχι κέονται: ἐπεὶ πάντες μετανάσται,
μακροὶ δέ σφεων εἰσὶν ἑλισσομένων ἐνιαυτοί,
μακρὰ δὲ σήματα κεῖται ἀπόπροθεν εἰς ἓν ἰόντων.
οὐδ᾽ ἔτι θαρσαλέος κείνων ἐγώ: ἄρκιος εἴην
ἀπλανέων τά τε κύκλα τά τ᾽ αἰθέρι σήματ᾽ ἐνισπεῖν.

[454] But of quite a different class are those five other orbs, that intermingle with them and wheel wandering on every side of the twelve figures of the Zodiac. No longer with the others as they guide couldst thou mark where lies the path of those, since all pursue a shifty course, and long are the periods of their revolution and far distant lies the goal of their conjunction. When I come to them my daring fails, but mine be the power to tell of the orbits of the Fixed Stars and Signs in heaven.

CIRCLES OF THE CELESTIAL SPHERE

ἦτοι μὲν τά γε κεῖται ἀλίγκια δινωτοῖσιν
τέσσαρα, τῶν κε μάλιστα πόθη ὄφελός τε γένοιτο [p. 418]
μέτρα περισκοπέοντι κατανομένων ἐνιαυτῶν.
σήματα δ᾽ εὖ μάλα πᾶσιν ἐπιρρήδην περίκειται
πολλά τε καὶ σχεδόθεν πάντη συνεεργμένα πάντα.
αὐτοὶ δ᾽ ἀπλανέες καὶ ἀρηρότες ἀλλήλοισιν
πάντες: ἀτὰρ μέτρῳ γε δύω δυσὶν ἀντιφέρονται.

[462] These orbits lie like rings, four in number, chief in interest and in profit, if thou wouldst mark the measures of the waning and the waxing of the Seasons. On all are set beacon lights, many in number, all every way closely penned together. The circles are immovable, and fitted each to other, but in size two are matched with two.

εἴ ποτέ τοι νυκτὸς καθαρῆς, ὅτε πάντας ἀγαυοὺς
ἀστέρας ἀνθρώποις ἐπιδείκνυται οὐρανίη Νύξ,
οὐδέ τις ἀδρανέων φέρεται διχόμηνι σελήνῃ,
ἀλλὰ τά γε κνέφαος διαφαίνεται ὀξέα πάντα —
εἴ ποτέ τοι τημόσδε περὶ φρένας ἵκετο θαῦμα,
σκεψαμένῳ πάντη κεκεασμένον εὐρέϊ κύκλῳ
οὐρανόν, ἢ καί τίς τοι ἐπιστὰς ἄλλος ἔδειξεν
κεῖνο περιγληνὲς τροχαλόν, γάλα μιν καλέουσιν:
τῷ δ᾽ ἤτοι χροιὴν μὲν ἀλίγκιος οὐκέτι κύκλος
δινεῖται, τὰ δὲ μέτρα τόσοι πισύρων περ ἐόντων
οἱ δύο, τοὶ δέ σφεων μέγα μείονες εἰλίσσονται.

[469] If ever on a clear night, when Night in the heavens shows to men all her stars in their brightness and no star is borne faintly gleaming at the mid-month moon, but they all sharply pierce the darkness – if in such an hour wonder rises in thy heart to mark on every side the heaven cleft by a broad belt, or if someone at they side point out that circle set with brilliants – that is what men call the Milky Way. A match for it in colour thou wilt find no circle wheel, but in size two of the four belts as large, but the other two are far inferior.

τῶν ὁ μὲν ἐγγύθεν ἐστὶ κατερχομένου βορέαο.
ἐν δέ οἱ ἀμφότεραι κεφαλαὶ Διδύμων φορέονται,
ἐν δέ τε γούνατα κεῖται ἀρηρότος Ἡνιόχοιο,
λαιὴ δὲ κνήμη καὶ ἀριστερὸς ὦμος ἐπ᾽ αὐτῷ
Περσέος, Ἀνδρομέδης δὲ μέσην ἀγκῶνος ὕπερθεν
δεξιτερὴν ἐπέχει: τὸ μέν οἱ θέναρ ὑψόθι κεῖται,
ἀσσότερον βορέαο, νότῳ δ᾽ ἐπικέκλιται ἀγκών:
ὁπλαὶ δ᾽ Ἵππειοι, καὶ ὑπαύχενον Ὀρνίθειον
ἄκρῃ σὺν κεφαλῇ, καλοί τ᾽ Ὀφιούχεοι ὦμοι,
αὐτὸν δινεύονται ἐληλάμενοι περὶ κύκλον:
ἡ δ᾽ ὀλίγον φέρεται νοτιωτέρη, οὐδ᾽ ἐπιβάλλει,
παρθένος: ἀλλὰ Λέων καὶ Καρκίνος: οἱ μέν ἄρ᾽ ἄμφω
ἐξείης κέαται βεβλημένοι, αὐτὰρ ὁ κύκλος [p. 420]
τὸν μὲν ὑπὸ στῆθος καὶ γαστέρα μέχρι παρ᾽ αἰδῶ
τέμνει, τὸν δὲ διηνεκέως ὑπένερθε χελείου
καρκίνον, ᾗχι μάλιστα διχαιόμενόν κε νοήσαις
ὀρθόν, ἵν᾽ ὀφθαλμοὶ κύκλου ἑκάτερθεν ἴοιεν.
τοῦ μέν, ὅσον τε μάλιστα, δι᾽ ὀκτὼ μετρηθέντος,
πέντε μὲν ἔνδια στρέφεται καθ᾽ ὑκέρτερα γαίης,
τὰ τρία δ᾽ ἐν περάτῃ: θέρεος δέ οἱ ἐν τροπαί εἰσιν.
ἀλλ᾽ ὁ μὲν ἐν βορέῳ περὶ Καρκίνον ἐστήρικται.

[480] Of the lesser circles one [Tropic of Cancer] is night to Boreas at his coming, and on it are borne both the heads of the Twins and the knees of the stedfast Charioteer, and above him are the left shoulder and shin of Perseus. It crosses Andromeda's right arm above the elbow. Above it is set her palm, nearer the north, and southward leans her elbow. The hoofs of the Horse, the head and neck of the Bird and Ophiuchus' bright shoulders wheel along this circle in their course. The Maiden is borne a little to the South and does not touch the Belt, but on it are the Lion and the Crab, Thereon are they both established side by side, but the circle cuts the Lion beneath the breast and belly lengthwise to the loins, and the Crab it cuts clean through by the shell where thou canst see him most clearly cut, as he stands upright with his eyes on either side of the Belt. The circle is divided, as well as may be, into eight parts, whereof five in the daytime wheel on high above the earth and three beneath the horizon. In it is the Turning-point of the Sun in summer [solstice]. This circle is set round the Crab in the North.

ἄλλος δ᾽ ἀντιόωντι νότῳ μέσον Αἰγοκερῆα
τέμνει καὶ πόδας Ὑδροχόου καὶ Κήτεος οὐρήν:
ἐν δέ οἱ ἐστι Λαγωός: ἀτὰρ Κυνὸς οὐ μάλα πολλὴν
αἴνυται, ἀλλ᾽ ὁπόσην ἐπέχει ποσίν: ἐν δέ οἱ Ἀργώ,
καὶ μέγα Κενταύροιο μετάφρενον, ἐν δέ τε κέντρον
σκορπίου, ἐν καὶ Τόξον ἀγαυοῦ Τοξευτῆρος.
τὸν πύματον καθαροῖο παρερχόμενος βορέαο
ἐς νότον ἠέλιος φέρεται: τρέπεταί γε μὲν αὐτοῦ
χειμέριος. καί οἱ τρία μὲν περιτέλλεται ὑψοῦ
τῶν ὀκτώ, τὰ δὲ πέντε κατώρυχα δινεύονται.

[501] But there is another circle [Tropic of Capricorn] to match in the South. It cuts through the middle of Aegoceros, the feet of Hydrochoüs, and the tail of the sea-monster, Cetus, and on it is the Hare. It claims no great share of the Dog, but only the space that he occupies with his feet. In it is Argo and the mighty back of the Centaur, the sting of Scorpio, and the Bow of the bright Archer. This circle the sun passes last as he is southward borne from the bright north, and here is the Turning-point of the sun in winter. Three parts of eight of his course are above and five below the horizon.

μεσσόθι δ᾽ ἀμφοτέρων, ὅσσος πολιοῖο Γάλακτος,
γαῖαν ὑποστρέφεται κύκλος διχόωντι ἐοικώς:
ἐν δέ οἱ ἤματα νυξὶν ἰσαίεται ἀμφοτέρῃσιν,
φθίνοντος θέρεος, τοτὲ δ᾽ εἴαρος ἱσταμένοιο.
σῆμα δέ οἱ Κριὸς Ταύροιό τε γούνατα κεῖται,
κριὸς μὲν κατὰ μῆκος ἐληλάμενος διὰ κύκλου,
Ταύρου δὲ σκελέων ὅσση περιφαίνεται ὀκλάξ.
ἐν δέ τέ οἱ ζώνη εὐφεγγέος Ὠρίωνος [p. 422]
καμπή τ᾽ αἰθομένης Ὕδρης: ἐνί οἱ καὶ ἐλαφρὸς
κρητήρ, ἐν δὲ Κόραξ, ἐνὶ δ᾽ ἀστέρες οὐ μάλα πολλοὶ
Χηλάων: ἐν τῷ δ᾽ Ὀφιούχεα γοῦνα φορεῖται.
οὐ μὴν Αἰητοῦ ἀπαμείρεται, ἀλλά οἱ ἐγγὺς
Ζηνὸς ἀητεῖται μέγας ἄγγελος. ἡ δὲ κατ᾽ αὐτὸν
ἱππείη κεφαλὴ καὶ ὑπαύχενον εἰλίσσονται.

[511] Between the Tropics a Belt [the Equater], peer of the grey Milky Way, undergirds the earth with imaginary line bisects the sphere. In it the days are

equal to the nights both at the waning of the summer and the waxing of the spring [the Equinoxes]. The sign appointed for it is the Ram and the knees of the Bull – the Ram being borne lengthwise through it, but of the Bull just the visible bend of the knees. In it are the Belt of the well-starred Orion and the coil of the gleaming Hydra: in it, too, the dim-lit Crater and the Crow and the scanty-starred Claws and the knees of Ophiuchus are borne. But it has no share in the Eagle, but near it flies the mighty messenger of Zeus. Facing the Eagle wheel the head and neck of the Horse.

τοὺς μὲν παρβολάδην ὀρθοὺς περιβάλλεται ἄξων
μεσσόθι πάντας ἔχων: ὁ δὲ τέτρατος ἐσφήκωται
λοξὸς ἐν ἀμφοτέροις, οἵ μίν ῥ᾽ ἑκάτερθεν ἔχουσιν
ἀντιπέρην τροπικοί, μέσσος δέ ἑ μεσσόθι τέμνει.
οὔ κεν Ἀθηναίης χειρῶν δεδιδαγμένος ἀνὴρ
ἄλλῃ κολλήσαιτο κυλινδόμενα τροχάλεια
τοῖα τε καὶ τόσα πάντα περισφαιρηδὸν ἑλίσσων,
ὡς τά γ᾽ ἐναιθέρια πλαγίῳ συναρηρότα κύκλῳ
ἐξ ἠοῦς ἐπὶ νύκτα διώκεται ἤματα πάντα.
καὶ τὰ μὲν ἀντέλλει καὶ αὐτίκα νειόθι δύνει
πάντα παραβλήδην: μία δέ σφεων ἐστὶν ἑκάστου
ἐξείης ἑκάτερθε κατηλυσίη τ᾽ ἄνοδός τε.
αὐτὰρ ὅ γ᾽ ὠκεανοῦ τόσσον παραμείβεται ὕδωρ,
ὅσσον ἀπ᾽ Αἰγοκερῆος ἀνερχομένοιο μάλιστα
καρκίνον εἰς ἀνιόντα κυλίνδεται: ὅσσον ἀπάντη
ἀντέλλων ἐπέχει, τόσσον γε μὲν ἀλλόθι δύνων.
ὅσσον δ᾽ ὀφθαλμοῖο βολῆς ἀποτέμνεται αὐγή.
ἑξάκις ἂν τόσση μιν ὑποδράμοι. αὐτὰρ ἑκάστη
ἴση μετρηθεῖσα δύω περιτέμνεται ἄστρα.
Ζωΐδιον δέ ἑ κύκλον ἐπίκλησιν καλέουσιν. [p. 424]

[524] These three Belts [Tropics of Cancer, Tropic of Capricorn, and the Equater] are parallel, and at right angles to the Axis which they surround and which is the centre of them all, but the fourth [the Ecliptic] aslant is fixed athwart the Tropics: they on opposite sides of the Equator support it at either limit, but the Equator bisects it. Not otherwise would a man skilled in the handicraft of Athena join the whirling Belts, wheeling them all around, so many and so great like rings, just as the Belts in the heavens, clasped by

the transverse circle, hasten from dawn to night throughout all time. The three Belts rise and set all parallel but ever single and the same is the pint where in due order each rises or sets at East or West. But the fourth circle passes over as much water of ocean as rolls between the rising Aegoceros, and the rising of the Crab: as much as it occupies in rising, so much it occupies in setting. As long as is the ray cast to heaven from the glance of the eye, six times as long a line would subtend this Belt. Each ray, measured of equal length, intercepts the two constellations. This circle is called the Belt of the Zodiac.

τῷ ἔνι Καρκίνος ἐστί, Λέων δ᾽ ἐπὶ τῷ, καὶ ὑπ᾽ αὐτὸν
παρθένος: αἱ δ᾽ ἐπί οἱ Χηλαὶ καὶ Σκορπίος αὐτός,
Τοξευτής τε καὶ Αἰγόκερως, ἐπὶ δ᾽ Αἰγοκερῆϊ
Ὑδροχόος: δύο δ᾽ αὐτὸν ὕπ᾽ Ἰχθύες ἀστερόωνται:
τοὺς δὲ μέτα Κριός, Ταῦρός δ᾽ ἐπὶ τῷ Δίδυμοί τε.
ἐν τοῖς ἠέλιος φέρεται δυοκαίδεκα πᾶσιν
πάντ᾽ ἐνιαυτὸν ἄγων, καί οἱ περὶ τοῦτον ἰόντι
κύκλον ἀέξονται πᾶσαι ἐπικάρπιοι ὧραι.

[544] In it is the Crag; after the Crab the Lion and beneath him the Maiden; after the Maiden the Claws and the Scorpion himself and the Archer and Aegoceros, and after Aegoceros Hydrochoüs. Beneath him are enstarred the Two Fishes and after them the Ram and next the Bull and the Twins. In them, twelve in all, has the sun his course as he leads on the whole year, and as he fares around this belt, all the fruitful seasons have their growth.

τοῦ δ᾽ ὅσσον κοίλοιο κατ᾽ ὠκεανοῖο δύηται,
τόσσον ὑπὲρ γαίης φέρεται: πάσῃ δ᾽ ἐπὶ νυκτὶ
ἓξ αἰεὶ δύνουσι δυωδεκάδες κύκλοιο,
τόσσαι δ᾽ ἀντέλλουσι. τόσον δ᾽ ἐτί μῆκος ἑκάστη
νὺξ αἰεὶ τετάνυσται, ὅσον τέ περ ἥμισυ κύκλου
ἀρχομένης ἀπὸ νυκτὸς ἀείρεται ὑψόθι γαίης.

[553] Half this Belt is set below the hollow of the horizon, and half is above the earth. Every night six constellations of this circle’s twelve set and as many rise; as long is each night ever stretched as half the belt rises above the earth from the fall of night.

THE ZODIAC RISINGS

οὔ κεν ἀπόβλητον δεδοκημένῳ ἤματος εἴη
μοιράων σκέπτεσθαι ὅτ᾽ ἀντέλλῃσιν ἑκάστη:
αἰεὶ γὰρ τάων γε μιῇ συνανέρχεται αὐτὸς
ἠέλιος. τὰς δ᾽ ἄν κε περισκέψαιο μάλιστα
εἰς αὐτὰς ὀρόων: ἀτὰρ εἰ νεφέεσσι μέλαιναι
γίνοιντ᾽ ἢ ὄρεος κεκρυμμέναι ἀντέλλοιεν,
σήματ᾽ ἐπερχομένῃσιν ἀρηρότα ποιήσασθαι.
αὐτὸς δ᾽ ἂν μάλα τοι κεράων ἑκάτερθε διδοίη
Ὠκεανός, τά τε πολλὰ περιστρέφεται ἑοῖ αὐτῷ,
νειόθεν ὀππῆμος κείνων φορέῃσιν ἑκάστην.

[559] Not useless were it for one who seeks the signs of coming day to mark when each sign of the Zodiac rises. For ever with one of them the sun himself rises. One could best search out those constellations by looking on themselves, but if they be dark with clouds or rise hidden behind a hill, get thee fixed signs for their coming. Ocean himself will give thee signs at either horn – the East or the West – in the many constellations that wheel about him, when from below he sends forth each rising sign.

οὔ οἱ ἀφαυρότατοι, ὅτε κάρκινος ἀντέλλῃσιν,
ἀστέρες ἀμφοτέρωθεν ἑλισσόμενοι περίκεινται, [p. 426]
τοὶ μὲν δύνοντες, τοὶ δ᾽ ἐξ ἑτέρης ἀνιόντες.
σύνει μὲν Στέφανος, δύνει δὲ κατὰ ῥάχιν Ἰχθύς.
ἤμισυ μέν κεν ἴδοιο μετήορον, ἤμισυ δ᾽ ἤδη
ἐσχατιαὶ βάλλουσι κατερχομένου Στεφάνοιο.
αὐτὰρ ὅ γ᾽ ἐξόπιθεν τετραμμένος ἄλλα μὲν οὔπω
γαστέρι νειαίρῃ, τὰ δ᾽ ὑπέρτερα νυκτὶ φορεῖται.
τὸν δὲ καὶ εἰς ὤμους κατάγει μογερὸν Ὀφιοῦχον
Καρκίνος ἐκ γονάτων, κατάγει δ᾽ Ὄφιν αὐχένος ἐγγύς.
οὐδ᾽ ἄν ἔτ᾽ Ἀρκτοφύλαξ εἴη πολὺς ἀμφοτέρωθεν,
μείων ἠμάτιος, τὸ δ᾽ ἐπὶ πλέον ἔννυχος ἤδη.
τέτρασι γὰρ μοίραις ἄμυδις κατιόντα Βοώτην
Ὠκεανὸς δέχεται: ὁ δ᾽ ἐπὴν φάεος κορέσηται,
βουλυτῷ ἐπέχει πλεῖον πλεῖον δίχα νυκτὸς ἰούσης,
ἦμος ὅτ᾽ ἠελίοιο κατερχομένοιο δύηται.

κεῖναί οἱ καὶ νύκτες ἐπ᾽ ὀψὲ δύοντι λέγονται.
ὣς οἱ μὲν δύνουσιν, ὁ δ᾽ ἀντίος, οὐδὲν ἀεικής,
ἀλλ᾽ εὖ μὲν ζώνῃ, εὖ δ᾽ ἀμφοτέροισι φαεινὸς
ὤμοις Ὠρίων, ξίφεός γε μὲν ἶφι πεποιθώς,
πάντα φέρων Ποταμόν, κέραος παρατείνεται ἄλλου.

[569] Not very faint are the wheeling constellations that are set about Ocean at East and West, when the Crab [Cancer] rises, some setting in the West and other rising in the East. The Corwn sets and the Southern Fish as far as its back. Half the setting Crown is visible in the sky but half already sinks beneath the verge. Of Engonasin, backward turned, the waist is still visible but his upper parts are borne in night. The rise of the Crab brings down from knee to shoulder the wretches Ophiuchus and Ophis to the neck. No longer great on both sides of the horizon is Arctophylax but only the lesser portion is visible, while the greater part is wrapt in night. For with four signs of the Zodiac Boötes sets and is received in the bosom of ocean; and when he is sated with the light he takes till past midnight in the loosing of this oxen, in the season when he sets with the sinking sun. Those nights are named after his late setting. So these stars are setting, but another, facing them, no dim star, even Orion with glittering belt and shining shoulders and trusting in the might of his sword, and brining all the River, rises from the other horn, the East.

ἐρχομένῳ δὲ Λέοντι τὰ μὲν κατὰ πάντα φέρονται
καρκίνῳ ὅσσ᾽ ἐδύοντο, καὶ Αἰετός. αὐτὰρ ὅ γε Γνὺξ [p. 428]
ἥμενος ἄλλα μὲν ἤδη, ἀτὰρ γόνυ καὶ πόσα λαιὸν
οὔπω κυμαίνοντος ὑποστρέφει ὠκεανοῖο.
ἀντέλλει δ᾽ Ὕδρης κεφαλὴ χαροπός τε Λαγωὸς
καὶ Προκύων πρότεροί τε πόδες Κυνὸς αἰθομένοιο.

[590] At the coming of the Lion [Leo] those constellations wholly set, which were setting when the Crab rose, and with them sets the Eagle. But the Phantom On His Knees winks all save knee and left foot beneath the stormy ocean. Up rises the Hydra’s head and the bright-eyed Hare and Procyon and the forefeet of the flaming dog.

οὐ μέν θην ὀλίγους γαίης ὑπὸ νείατα βάλλει
παρθένος ἀντέλλουσα. Λύρη τότε Κυλληναίη

καὶ Δελφὶς δύνουσι καὶ εὐποίητος Ὀϊστός:
σὺν τοῖς Ὄρνιθος πρώτα πτερὰ μέσφα παρ᾽ αὐτὴν
οὐρὴν καὶ Ποταμοῖο παρηορίαι σκιόωνται:
δύνει δ᾽ Ἱππείη κεφαλή, δύνει δὲ καὶ αὐχήν.
ἀντέλλει δ᾽ Ὕδρη μὲν ἐπὶ πλέον ἄχρι παρ᾽ αὐτὸν
κρητῆρα, φθάμενος δὲ Κύων πόδας αἴνυται ἄλλους,
ἕλκων ἐξόπιθεν πρύμνην πολυτειρέος Ἀργοῦς.
ἡ δὲ θέει γαίης ἱστὸν διχόωσα κατ᾽ αὐτόν,
παρθένος ἦμος ἅπασα περαιόθεν ἄρτι γένηται.

[596] Not few, either, are the constellations which the Maiden [Virgo] at her rising sends beneath the verge of the earth. Then set the Cyllenian Lyre, the Dolphin and the shapely Arrow. With them the wing-tips of the Bird up to her very tail and the farthest reaches of the River are overshadowed. The head of the Horse sets, sets too his neck. The Hydra rises higher as far as Crater, and before her the Dog brings up his hind feet, dragging behind him the stern of Argo of many stars. And she rises above earth, cleft right at the mast, just when the whole of the Maiden has risen.

Οὐδ᾽ ἄν ἐπερχόμεναι χηλαὶ, καὶ λεπτὰ φάουσαι,
ἄφραστοι παρίοιεν, ἐπεὶ μέγα σῆμα Βοώτης
ἀθρόος ἀντέλλει βεβολημένος Ἀρκτούροιο.
Ἀργὼ δ᾽ εὖ μάλα πᾶσα μετήορος ἔσσεται ἤδη:
ἀλλ᾽ Ὕδρη, κέχυται γὰρ ἐν οὐρανῷ ἤλιθα πολλή,
οὐρῆς ἂν δεύοιτο. μόνην δ᾽ ἐπὶ Χηλαὶ ἄγουσιν
δεινὸν ἐφεστηῶτ᾽ Ὀφιουχέα: τοῦ ἔπειτα
δεξιτερὴν κνήμην αὐτῆς ἐπιγουνίδος ἄχρις
αἰεὶ Γνύξ, αἰεὶ δὲ Λύρῃ παραπεπτηῶτος,
ὄντινα τοῦτον ἄϊστον ὑπουρανίων εἰδώλων
ἀμφότερον δύνοντα καὶ ἐξ ἑτέρης ἀνιόντα
πολλάκις αὐτονυχεὶ θηεύμεθα. τοῦ μὲν ἄρ᾽ οἵη
κνήμη σὺν Χηλῇσι φαείνεται ἀμφοτέρῃσιν:
αὐτὸς δ᾽ ἐς κεφαλὴν ἔτι που τετραμμένος ἄλλῃ
σκορπίον ἀντέλλοντα μένει καὶ ῥύτορα Τόξου: [p. 430]
οἱ γάρ μιν φορέουσιν, ὁ μὲν μέσον ἄλλα τε πάντα,
χεῖρα δέ οἱ σκαιὴν κεφαλήν θ᾽ ἅμα Τόξον ἀγινεῖ.
ἀλλ᾽ ὁ μὲν ὣς τρίχα πάντα καταμελεϊστὶ φορεῖται
ἥμισυ δὲ Στεφάνοιο καὶ αὐτὴν ἔσχατον οὐρὴν

Κενταύρου φορέουσιν ἀνερχόμεναι ἔτι Χηλαί.
τῆμος ἀποιχομένην κεφαλὴν μέτα δύεται Ἵππος,
καὶ προτέρου Ὄρνιθος ἐφέλκεται ἔσχατος οὐρὴ.
δύνει δ᾽ Ἀνδρομέδης κεφαλή: τὸ δέ οἱ μέγα δεῖμα
κήτεος ἠερόεις ἐπάγει νότος: ἀντία δ᾽ αὐτὸς
Κηφεὺς ἐκ βορέω μεγάλῃ ἀνὰ χειρὶ κελεύει.
καὶ τὸ μὲν ἐς λοφιὴν τετραμμένον ἄχρι παρ᾽ αὐτὴν
δύνει, ἀτὰρ Κηφεὺς κεφαλῇ καὶ χειρὶ καὶ ὤμῳ.

[607] Nor can the rising Claws [Libra], though faintly shining, pass unremarked, when at a bound the mighty sign of Boötes rises, jeweled with Arcturus. Aloft is risen all of Argo, but the Hydra, shed as she is afar over the heavens, will lack her tail. The Claws bring only the right leg as far as the thigh of that Phantom that is ever On his Knees, ever crouching by the Lyre – that Phantom, unknown among the figures of the heavens, whom we often see both rise and set on the selfsame night. Of him only the leg is visible at the rising of both the Claws: he himself head-downward on the other side awaits the rising Scorpion and the Drawer of the Bow. For they bring him: Scorpion brings his waist and all aforesaid; the Bow his left hand and head. Even so in three portions is he all brought up piecemeal above the horizon. Half the Crown and the tip of the Centaur’s tail are upraised with the rising Claws. Then is the Horse setting after his vanished head, and dragged below is the tail-tip of the Bird, already set. The head of Andromeda is setting and against her is brought by the misty South the mighty terror, Cetus, but over against him in the North Cepheus with mighty hand upraised warns him back. Cetus, neck downward, sets to his neck, and Cepheus with head and hand and shoulder.

Καμπαὶ δ᾽ ἄν Ποταμοῖο καὶ αὐτίκ᾽ ἐπερχομένοιο
σκορπίου ἐμπίπτοιεν ἐϋρρόου ὠκεανοῖο:
ὃς καὶ ἐπερχόμενος φοβέει μέγαν Ὡρίωνα.
Ἄρτεμις ἰλήκοι: προτέρων λόγος, οἵ μιν ἔφαντο
ἑλκῆσαι πέπλοιο, Χίῳ ὅτε θηρία πάντα
καρτερὸς Ὡρίων στιβαρῇ ἐπέκοπτε κορύνῃ,
θήρης ἀρνύμενος κείνῳ χάριν Οἰνοπίωνι.
ἡ δέ οἱ ἐξαυτῆς ἐπετείλατο θηρίον ἄλλο,
νήσου ἀναρρήξασα μέσας ἑκάτερθε κολώνας,
σκορπίον, ὅς ῥά μιν οὗτα καὶ ἔκτανε πολλὸν ἐόντα

πλειότερος προφανείς, ἐπεὶ Ἄρτεμιν ἤκαχεν αὐτήν.
τούνεκα δὴ καί φασι περαιόθεν ἐρχομένοιο
σκορπίου Ὠρίωνα περὶ χθονὸς ἔσχατα φεύγειν.
οὐδὲ μέν, Ἀνδρομέδης καὶ Κήτεος ὅσσ᾽ ἐλέλειπτο,
κείνου ἔτ᾽ ἀντέλλοντος ἀπευθέες, ἀλλ᾽ ἄρα καὶ τοὶ
πανσυδίῃ φεύγουσιν. ὁ δὲ ζώνῃ τότε Κηφεὺς
γαῖαν ἐπιξύει, τὰ μὲν ἐς κεφαλὴν μάλα πάντα
βάπτων ὠκεανοῖο, τὰ δ᾽ οὐ θέμις, ἀλλὰ τά γ᾽ αὐταὶ
ἄρκτοι κωλύουσι, πόδας καὶ γοῦνα καὶ ἰξύν. [p. 432]
ἡ δὲ καὶ αὐτὴ παιδὸς ἐπείγεται εἰδώλοιο
δειλὴ Κασσιέπεια. τὰ δ᾽ οὐκέτι οἱ κατὰ κόσμον
φαίνεται ἐκ δίφροιο, πόδες καὶ γούναθ᾽ ὕπερθεν,
ἀλλ᾽ ἥ γ᾽ ἐς κεφαλὴν ἴση δύετ᾽ ἀρνευτῆρι
μειρομένη γονάτων, ἐπεὶ οὐκ ἄρ᾽ ἔμελλεν ἐκείνη
Δωρίδι καὶ Πανόπῃ μεγάλων ἄτερ ἰσώσασθαι.
ἡ μὲν ἄρ᾽ εἰς ἑτέρην φέρεται: τὰ δὲ νειόθεν ἄλλα
οὐρανὸς ἀντιφέρει, Στεφάνοιό τε δεύτερα κύκλα
ὕδρης τ᾽ ἐσχατιήν, φορέει τ᾽ ἔπι Κενταύροιο
δῶμά τε καὶ κεφαλὴν καὶ Θηρίον ὅ ῥ᾽ ἐνὶ χειρὶ
δεξιτερῇ Κένταυρος ἔχει. τοὶ δ᾽ αὖθι μένουσιν
τόξον ἐπερχόμενον πρότεροι πόδες ἱππότα Φηρός.

[634] The winding River will straightway sink in fair flowing ocean at the coming of Scorpion [Scorpio], whose rising puts to flight even the mighty Orion. Thy pardon, Artemis, we crave! There is a tale told by the men of old, who said that stout Orion laid hands upon her robe, what time in Chios he was smiting with his strong club all manner of beasts, as a service of the hunt to that King Oenopion. But she forthwith rent in twain the surrounding hills of the island and roused up against him another kind of beast – even the Scorpion, who proving mightier wounded him, mighty though he was, and slew him, for that he had vexed Artemis. Wherefore, too, men say that at the rising of the Scorpion in the East Orion flees at the Western verge. Nor does what was left of Andromeda and of Cetus fail to mark his rise but in full career they too flee. In that hour the belt of Cepheus grazes earth as he dips his upper parts in the sea, but the rest he may not – his feet and knees and loins, for the Bears themselves forbid. The hapless Cassiepeia herself too hastes after the figure of her child. No longer in seemly wise

does she shine upon her throne, feet and knees withal, but she headlong plunges like a diver, parted at the knees; for not scatheless was she to rival Doris and Panope. So she is borne towards the West, but other signs in the East the vault of heaven brings from below, the remaining half of the Crown and the tail of the Hydra, and uplifts the body and head of the Centaur and the Beast that the Centaur holds in his right hand. But the fore-feet of the Centaur-Knight await the rising of the Bow.

665 τόξῳ καὶ σπείρη Ὄφιος καὶ σῶμ᾽ Ὀφιούχου
ἀντέλλει ἐπιόντι: καρήατα δ᾽ αὐτὸς ἀγινεῖ
σκορπίος ἀντέλλων, ἀνάγει δ᾽ αὐτὰς Ὀφιούχου
χεῖρας καὶ προτέρην Ὄφιος πολυτειρέος ἀγήν.
τοῦ γε μὲν Ἐγγόνασιν, περὶ γὰρ τετραμμένος αἰεὶ
670 ἀντέλλει, τότε μὲν περάτης ἐξέρχεται ἄλλα,
γυῖά τε καὶ ζώνη καὶ στήθεα πάντα καὶ ὦμος
δεξιτερῇ σὺν χειρί: κάρη δ᾽ ἑτέρης μετὰ χειρὸς
τόξῳ ἀνέρχονται καὶ Τοξότηι ἀντέλλοντι.
δὺν τοῖς Ἑρμαίη τε Λύρη καὶ στήθεος ἄχρις
675 Κηφεὺς ἠῴου παρελαύνεται ὠκεανοῖο,
ἦμος καὶ μεγάλοιο Κυνὸς πᾶσαι ἀμαρυγαὶ
δύνουσιν, καὶ πάντα κατέρχεται Ὡρίωνος,
πάντα γε μὴν ἀτέλεστα διωκομένοιο Λαγωοῦ.
ἀλλ᾽ οὐχ Ἡνιόχῳ Ἔριφοι οὐδ᾽ Ὠλενίη Αἶξ
680 εὐθὺς ἀπέρχονται: τὰ δέ οἱ μεγάλην ἀνὰ χεῖρα [p. 434]
λάμπονται, καί οἱ μελέων διακέκριται ἄλλων
κινῆσαι χειμῶνας ὅτ᾽ ἠελίῳ συνίωσιν.

[665] At the coming of the Bow [Saggitarius] up rises the coil of the Serpent and the body of Ophiuchus. Their heads the rising of the Scorpion himself brings and raises even the hands of Ophiuchus and the foremost coil of the star-bespangled Serpent. Then emerge from below some parts of Engonasin, who ever rises feet-foremost, to wit, his legs, wiast, all his breast, his shoulder with his right hand; but his other hand and his head arise with the rising Bow and the Archer. With them the Lyre of Hermes and Cepheus to his breast drive up from the Eastern Ocean, what time all the rays of the mighty Dog are sinking and all of Orion setting, yea, all the Hare, which the Dog pursues in an unending race. But not yet depart the Kids of the Charioteer and the Arm-borne (Olenian) Goat; by his great hand they shine,

and are eminent beyond all his other limbs in raising storms, when they fare with the sun.

Ἀλλὰ τὰ μὲν, κεφαλήν τε καὶ ἄλλην χεῖρα καὶ ἰξύν,
αἰγόκερως ἀνιὼν κατάγει: τὰ δὲ νείατα πάντα
αὐτῷ Τοξευτῆρι κατέρχεται. οὐδέ τι Περσεὺς
οὐδέ τι ἄκρα κόρυμβα μένει πολυτείρεος Ἀργοῦς:
ἀλλ᾽ ἤτοι Περσεὺς μὲν ἄτερ γουνός τε ποδός τε
δεξιτεροῦ δύεται, πρύμνης δ᾽ ὅσον ἐς περιαγήν:
αὐτὴ δ᾽ Αἰγοκερῆϊ κατέρχεται ἀντέλλοντι,
ἦμος καὶ Προκύων δύεται, τὰ δ᾽ ἀνέρχεται: ἄλλα,
ὄρνις τ᾽ Αἰητός τε τά τε πτερόεντος Ὀϊστοῦ
τείρεα καὶ νοτίοιο Θυτηρίου ἱερὸς ἕδρη.

[683] His head, hand and waist set at the rising of Aegoceros [Capricorn]; from waist to foot he sets at the rising of the Archer. Nor do Perseus and the end of the stern of jeweled Argo remain on high, but Perseus sets all save his knee and right foot and Argo is gone save her curved stern. She sinks wholly at the rising of Aegoceros, when Procyon sets too, and there rise the Bird and the Eagle and the gems of the winged Arrow and the sacred Altar, that is established in the South.

ἵππος δ᾽ Ὑδροχόοιο νέον περιτελλομένοιο
ποσσί τε καὶ κεφαλῇ ἀνελίσσεται: ἀντία δ᾽ Ἵππου
ἐξ οὐρῆς Κένταυρον ἐφέλκεται ἀστερίη Νύξ.
ἀλλ᾽ οὔ οἱ δύναται κεφαλὴν οὐδ᾽ εὐρέας ὤμους
αὐτῷ σὺν θώρηκι χαδεῖν. ἀλλ᾽ αἴθοπος Ὕδρης
αὐχενίην κατάγει σπείρην καὶ πάντα μέτωπα.
ἡ δὲ καὶ ἐξόπιθεν πολλὴ μένει: ἀλλ᾽ ἄρα καὶ τὴν

[693] When Hydrochoüs [Aquarius] is just risen, up wheel the feet and head of the Horse. But opposite the Horse starry Night draws the Centaur, tail-first, beneath the horizon, but cannot yet engulf his head and his broad shoulders, breast and all. But she sinks beneath the verge the coiling neck and all the brow of the gleaming Hydra.

αὐτῷ Κενταύρῳ, ὁπότ᾽ ἰχθύες ἀντέλλωσιν,
ἀθρόον ἐμφέρεται. ὁ δ᾽ ἐπ᾽ Ἰχθύσιν ἔρχεται Ἰχθὺς

αὐτῷ κυανέῳ ὑποκείμενος Αἰγοκερῆϊ,
οὐ μὲν ἄδην, ὀλίγον δὲ δυωδεκάδ᾽ ἀμμένει ἄλλην.
οὕτω καὶ μογεραὶ χεῖρες καὶ γοῦνα καὶ ὦμοι
Ἀνδρομέδης δίχα πάντα, τὰ μὲν πάρος, ἄλλα δ᾽ ὀπίσσω,
τείνεται, ὠκεανοῖο νέον ὁπότε προγένωνται
Ἰχθύες ἀμφότεροι. τά μέν οἱ κατὰ δεξιὰ χειρὸς
αὐτοὶ ἐφέλκονται, τὰ δ᾽ ἀριστερὰ νεόθεν ἕλκει
κριός ἀνερχόμενος. τοῦ καὶ περιτελλομένοιο
ἐσπερόθεν κεν ἴδοιο Θυτήριον: αὐτὰρ ἐν ἄλλῃ [p. 436]
Περσέος ἀντέλλοντος ὅσον κεφαλήν τε καὶ ὤμους.

[700] Yet many a coil of the Hydra remains, but Night engulfs her wholly with the Centaur, when the Fishes [Pisces] rise; with the Fishes the Fish which is placed beneath azure Aegoceros rises – not completely but par awaits another sign of the Zodiac. So the weary hands and knees and shoulders of Andromeda are parted – stretched some below and others above the horizon, when the Two Fishes are newly risen from the ocean. Her right side the Fishes bring, but the left the rising Ram. When the latter rises, the Altar is seen setting in the West, while in the East may be seen rising as much as the head and shoulders of Perseus.

αὐτὴ δὲ ζώνη καί κ᾽ ἀμφήριστα πέλοιτο
ἢ Κριῷ λήγοντι φαείνεται ἢ ἐπὶ ταύρωι,
σὺν τῷ πανσυδίῃ ἀνελίσσεται. οὐδ᾽ ὅ γε Ταύρου
λείπεται ἀντέλλοντος, ἐπεὶ μάλα οἱ συναρηρὼς
Ἡνίοχος φέρεται: μοίρῃ γε μὲν οὐκ ἐπὶ ταύτῃ
ἀθρόος ἀντέλλει, Δίδυμοι δέ μιν οὖλον ἄγουσιν.
ἀλλ᾽ Ἔριφοι λαιοῦ τε θέναρ ποδὸς Αἰγὶ σὺν αὐτῇ
Ταύρῳ συμφορέονται, ὅτε λοφίη τε καὶ οὐρὴ
κήτεος αἰθερίοιο περαιόθεν ἀντέλλωσιν.
δύνει δ᾽ Ἀρκτοφύλαξ ἤδη πρώτῃ τότε μοίρῃ
τάων, αἳ πίσυρές μιν ἄτερ χειρὸς κατάγουσιν
λαιῆς: ἡ δ᾽ αὐτῷ μεγάλῃ ὑποτέλλεται Ἄρκτῳ.

[712] As to his belt itself disputed might it be whether it rises as the Ram ceases to rise or at the rising of the Bull [Taurus], with whom he rises wholly. Nor lags behind the Charioteer at the rising of the Bull, for close are set their courses. But not with that sign does he rise completely, but the

Twins bring him wholly up. The Kids and the sole of the Charioteer's left foot and the Goat herself journey with the Bull, what time the neck and tail of Cetus, leviathan of the sky, rise from below. Now Arctophylax is beginning to set with the first of those four constellations of the Zodiac that see him sink wholly, save his never setting left hand that rises by the Great Bear.

Ἀμφότεροι δὲ πόδες καταδυομένου Ὀφιούχου,
μέσφ᾽ αὐτῶν γονάτων, διδύμοις ἔπι σῆμα τετύχθω
ἐξ ἑτέρης ἀνιοῦσι. τότ᾽ οὐκέτι Κήτεος οὐδὲν
ἕλκεται ἀμφοτέρωθεν, ὅλον δέ μιν ὄψεαι ἤδη.
ἤδη καὶ Ποταμοῦ πρώτην ἁλὸς ἐξανιοῦσαν
ἀγὴν ἐν καθαρῷ πελάγει σκέψαιτό κε ναύτης,
αὐτὸν ἐπ᾽ Ὡρίωνα μένων, εἴ οἵ ποθι σῆμα
ἢ νυκτὸς μέτρων ἠὲ πλόου ἀγγείλειεν.
πάντη γὰρ τά γε πολλὰ θεοὶ ἄνδρεσσι λέγουσιν.

[724] Let Ophiuchus setting from both feet even to his knees be a sign of the rising of the Twins in the East. Then no longer is aught of Cetus beneath the verge, but thou shalt see him all. Then, too, can the sailor on the open sea mark the first bend of the River rising from the deep, as he watches for Orion himself to see if he might give him any hint of the measure of the night or of his voyage. For on every hand signs in multitude to the gods reveal to man.

THE WEATHER SIGNS (Diosemeia)

οὐχ ὁράᾳς; ὀλίγη μὲν ὅταν κεράεσσι σελήνη
ἑσπερόθεν φαίνηται, ἀεξομένοιο διδάσκει
μηνός: ὅτε πρώτη ἀποκίδναται αὐτόθεν αὐγή,
ὅσσον ἐπισκιάειν, ἐπὶ τέτρατον ἦμαρ ἰοῦσα:
ὀκτὼ δ᾽ ἐν διχάσει: διχόμηνα δὲ παντὶ προσώπῳ. [p. 438]
αἰεὶ δ᾽ ἄλλοθεν ἄλλα παρακλίνουσα μέτωπα
εἴρει ὁποσταίη μηνὸς περιτέλλεται ἠώς.

[733] Markest thou not? Whenever the Moon with slender horns shines forth in the West, she tells of a new month beginning: when first her rays are shed abroad just enough to cast a shadow, she is going to the fourth day: with orb half complete she proclaims eight days: with full face the mid-day of the month; and ever with varying phase she tells the date of the dawn that comes round.

ἄκρα γε μὴν νυκτῶν κεῖναι δυοκαίδεκα μοῖραι
ἄρκιαι ἐξειπεῖν. τὰ δέ που μέγαν εἰς ἐνιαυτόν,
ὥρη μέν τ᾽ ἀρόσαι νειούς, ὥρη δὲ φυτεῦσαι,
ἐκ Διὸς ἤδη πάντα πεφασμένα πάντοθι κεῖται.
καὶ μέν τις καὶ καὶ νηῒ πολυκλύστου χειμῶνος
ἐφράσατ᾽ ἢ δεινοῦ μεμνημένος Ἀρκτούροιο
ἠέ τεων ἄλλων, οἵ τ᾽ ὠκεανοῦ ἀρύονται
ἀστέρες ἀμφιλύκης, οἵ τε πρώτης ἔτι νυκτός.
ἤτοι γὰρ τοὺς πάντας ἀμείβεται εἰς ἐνιαυτὸν
ἠέλιος μέγαν ὄγμον ἐλαύνων, ἄλλοτε δ᾽ ἄλλῳ
ἐμπλήσει, τοτὲ μέν τ᾽ ἀνιὼν τοτὲ δ᾽ αὐτίκα δύνων:
ἄλλος δ᾽ ἀλλοίην ἀστὴρ ἐπιδέρκεται ἠῶ.

[740] Those twelve signs of the Zodiac are sufficient to tell the limits of the night. But they to mark the great year – the season to plough and sow the fallow field and the season to plant the tree – are already revealed of Zeus and set on every side. Yea, and on the sea, too, many a sailor has marked the coming of the stormy tempest, remembering either dread Arcturus or other stars that draw from ocean in the morning twilight or tat he first fall of night. For verily through them all the Sun passes in yearly course, as he drives his mighty furrow, and now to one, now to another he draws near,

now as he rises and anon as he sets, and ever another star looks upon another morn.

γινώσκεις τάδε καὶ σύ, τὰ γὰρ συναείδεται ἤδη
ἐννεακαίδεκα κύκλα φαεινοῦ ἠελίοιο,
ὅσσα τ᾽ ἀπὸ ζώνης εἰς ἔσχατον Ὡρίωνα
νὺξ ἐπιδινεῖται Κύνα τε θρασὺν Ὡρίωνος,
οἵ τε Ποσειδάωνος ὁρώμενοι ἢ Διὸς αὐτοῦ
ἀστέρες ἀνθρώποισι τετυγμένα σημαίνουσιν.
τῶ κείνων πεπόνησο: μέλοι δέ τοι, εἴ ποτε νηῒ
πιστεύεις, εὐρεῖν ὅσα που κεχρημένα κεῖται
σήματα χειμερίοις ἀνέμοις ἢ λαίλαπι πόντου.
μόχθος μέν τ᾽ ὀλίγος, τὸ δὲ μυρίον αὐτίκ᾽ ὄνειαρ
γίνετ᾽ ἐπιφροσύνης αἰεὶ πεφυλαγμένῳ ἀνδρί.
αὐτὸς μὲν τὰ πρῶτα σαώτερος, εὖ δὲ καὶ ἄλλον
παρειπὼν ὤνησεν, ὅτ᾽ ἐγγύθεν ὥρορε χειμών.

[752] This thou too knowest, for celebrated by all now are the nineteen cycles [the nineteen year cycle of Meton] of the bright Sun – thou knowest all the stars wheeled aloft by Night from Orion's belt to the last of Orion and his bold hound, the stars of Poseidon, the stars of Zeus, which, if marked, display fit signs of the seasons. Wherefore to them give careful heed and if ever they trust is in a ship, be it thine to watch what signs in the heavens are labouring under stormy winds or squall at sea. Small is the trouble and thousandfold the reward of his heedfulness who ever takes care. First he himself is safer, and well, too, he profits another by his warning, when a storm is rushing near.

πολλάκι γὰρ καί τίς τε γαληναίῃ ὑπὸ νυκτὶ [p. 440]
νῆα περιστέλλει πεφοβημένος ἦρι θαλάσσης:
ἄλλοτε δὲ τρίτον ἦμαρ ἐπιτρέχει, ἄλλοτε τέμπτον,
ἄλλοτε δ᾽ ἀπρόφατον κακὸν ἵκετο: πάντα γὰρ οὔπω
ἐκ Διὸς ἄνθρωποι γινώσκομεν, ἀλλ᾽ ἔτι πολλὰ
κέκπυπται, τῶν αἴ κε θέλῃ καὶ ἐσαυτίκα δώσει
Ζεύς: ὁ γὰρ οὖν γενεὴν ἀνδρῶν ἀναφανδὸν ὀφέλλει,
πάντοθεν εἰδόμενος, πάντῃ δ᾽ ὅ γε σήματα φαίνων.
ἄλλα δέ τοι ἐρέει ἤπου διχόωσα σελήνη
πληθύος ἀμφοτέρωθεν ἢ αὐτίκα πεπληθυῖα:

ἄλλα δ᾽ ἀνερχόμενος, τοτὲ δ᾽ ἄκρῃ νυκτὶ κελεύων
ἠέλιος: τὰ δέ τοι καὶ ἀπ᾽ ἄλλων ἔσσεται ἄλλα
σήματα καὶ περὶ νυκτὶ καὶ ἤματι ποιήσασθαι.

[765] For oft, too, beneath a calm night the sailor shortens sail for fear of the morning sea. Sometimes the storm comes on the third day, sometimes on the fifth, but sometimes the evil comes all unforeseen. For not yet do we mortals know all from Zeus, but much still remains hidden, whereof, what he will, even hereafter will he reveal; for openly he aids the race of men, manifesting himself on every side and showing signs on every hand. Some messages the Moon will convey with orb half-full as she waxes or wanes, others when full: others the Sun by warnings at dawn and again at the edge of night, and other hints from other source can be drawn for day and night.

σκέπτεο δέ πρῶτον κεράων ἑκάτερθε σελήνην.
ἄλλοτε γάρ τ᾽ ἄλλῃ μιν ἐπιγράφει ἕσπερος αἴγλῃ,
ἄλλοτε δ᾽ ἀλλοῖαι μορφαὶ κερόωσι σελήνην
εὐθὺς ἀεξομένην, αἱ μὲν τρίτῃ, αἱ δὲ τετάρτῃ:
τάων καὶ πεπὶ μηνὸς ἐφεσταότος κε πύθοιο.
λεπτὴ μὲν καθαρή τε περὶ τρίτον ἦμαρ ἐοῦσα
εὔδιός κ᾽ εἴη: λεπτὴ δὲ καὶ εὖ μάλ᾽ ἐρευθὴς
πνευματίη: παχίων δέ καὶ ἀμβλείῃσι κεραίαις
τέτρατον ἐκ τριτάτοιο φόως ἀμενηνὸν ἔχουσα
ἢ νότῳ ἄμβλυνται ἢ ὕδατος ἐγγὺς ἐόντος.
εἰ δέ κ᾽ ἀπ᾽ ἀμφοτέρων κεράων, τρίτον ἦμαρ ἄγουσα,
μήτ᾽ ἐπινευστάζῃ μήθ᾽ ὑπτιόωσα φαείνῃ,
ἀλλ᾽ ὀρθαὶ ἑκάτερθε περιγνάμπτωσι κεραῖαι,
ἐσπέριοί κ᾽ ἄνεμοι κείνην μετὰ νύκτα φέροιντο.
εἰ δ᾽ αὕτως ὀρθὴ καὶ τέτρατον ἦμαρ ἀγινεῖ,
ἦ τ᾽ ἄν χειμῶνος συναγειρομένοιο διδάσκοι. [p. 442]
εἰ δέ κέ οἱ κεράων τὸ μετήορον εὖ ἐπινεύῃ,
δειδέχθαι βορέω: ὅτε δ᾽ ὑπτιάῃσι, νότοιο.
αὐτὰρ ἐπὴν τριτόωσαν ὅλος περὶ κύκλος ἐλίσσῃ
πάντη ἐρευθόμενος, μάλα κεν τότε χείμερος εἴη:
μείζονι δ᾽ ἂν χειμῶνι πυρώτερα φοινίσσοιτο.

[778] Scan first the horns on either side the Moon. For with varying hue from

time to time the evening paints her and of different shape are her horns at different times as the Moon is waxing – one form on the third day and other on the fourth. From them thou canst learn touching the month that is begun. If she is slender and clear about the third day, she heralds calm: if slender and very ruddy, wind; but if thick and with blunted horns she show but a feeble light on the third and fourth night, her beams are blunted by the South wind or imminent rain. If on the third night neither horn nod forward or lean backward, if vertical they curve their tips on either side, winds from the West will follow that night. But if still with vertical crescent she bring the fourth day too, she gives warning of gathering storm. If her upper horn nod forward, expect thou the North wind, but if it lean backward, the South. But when on the third day a complete halo, blushing red, encircles her, she foretells storm and, the fierier her blush, the fiercer the tempest.

σκέπτεο δ᾽ ἐς πληθύν τε καὶ ἀμφότερον διχόωσαν,
ἠμὲν ἀεξομένην ἠδ᾽ ἐς κέρας αὖθις ἰοῦσαν,
καί οἱ ἐπὶ χροιῇ τεκμαίρεο μηνὸς ἑκάστου.
πάντη γὰρ καθαρῇ κε μάλ᾽ εὔδια τεκμήραιο:
πάντα δ᾽ ἐρευθομένῃ δοκέειν ἀνέμοιο κελεύθους:
ἄλλοθι δ᾽ ἄλλο μελαινομένῃ δοκέειν ὑετοῖο.
σήματα δ᾽ οὐ μάηα πᾶσιν ἐπ᾽ ἤμασι πάντα τέτυκται:
ἀλλ᾽ ὅσα μὲν τριτάτῃ τε τεταρταίῃ τε πέλονται,
μέσφα διχαιομένης, διχάδος γε μὲν ἄχρις ἐπ᾽ αὐτὴν
σημαίνει διχόμηνον, ἀτὰρ πάλιν ἐκ διχομήνου
ἐς διχάδα φθιμένην: ἔχεται δέ οἱ αὐτίκα τετρὰς
μηνὸς ἀποιχομένου, τῇ δὲ τριτάτη ἐπιόντος.
εἰ δέ κέ μιν πεπὶ πᾶσαν ἀλωαὶ κυκλώσωνται
ἤ τρεῖς ἠὲ δύω περικείμεναι ἠὲ μί᾽ οἴη,
τῇ μὲν ἰῇ ἀνέμοιο γαληναίης τε δοκεύειν,
ῥηγνυμένῃ ἀνέμοιο, μαραινομένῃ δὲ γαλήνης: [p. 444]
ταὶ δύο δ᾽ ἂν χειμῶνι περιτροχάοιντο σελήνην:
μείζονα δ᾽ ἂν χειμῶνα φέροι τριέλικτος ἀλωή,
καὶ μᾶλλον μελανεῦσα, καὶ εἰ ῥηγνύατο μᾶλλον.
καὶ τὰ μὲν οὖν ἐπὶ μηνὶ σεληναίης κε πύθοιο.

[799] Scan her when full and when half-formed on either side of full, as she waxes from or wanes again to crescent form, and from her hue forecast each

month. When quite bright her hue, forecast fair weather; when ruddy, expect the rushing wind; when dark stained with spots, look out for rain. But not for every day is appointed a separate sign, but the signs of the third and fourth day betoken the weather up to the half Moon; those of the half Moon up to full Moon; and in turn the signs of the full Moon up to the waning half Moon; the signs of the half Moon are followed by those of the fourth day from the end of the waning month, and they in their turn by those of the third day of the new month. But if halos encircle all the Moon, set triple or double about her or only single – with the single ring, expect wind or calm; when the ring is broken, wind; when faint and fading, calm; two rings girding the Moon forebode storm; a triple halo would bring a greater storm, and greater still, if black, and more furious still, if the rings are broken. Such warnings for the month thou canst learn from the Moon.

ἠελίοιο δέ τοι μελέτω ἑκάτερθεν ἰόντος.
ἠελίῳ καὶ μᾶλλον ἐοικότα σήματα κεῖται,
ἀμφότερον δύνοντι καὶ ἐκ περάτης ἀνιόντι.
μή οἱ ποικίλλοιτο νέον βάλλοντος ἀρούρας
κύκλος, ὅτ᾽ εὐδίου κεχρημένος ἤματος εἴης,
μηδέ τι σῆμα φέροι, φαίνοιτο δὲ λιτὸς ἁπάντη.
εἰ δ᾽ αὕτως καθαρόν μιν ἔχοι βουλύσιος ὥρη,
δύνοι δ᾽ ἀνέφελος μαλακὴν ὑποδείελος αἴγλην,
καί κεν ἐπερχομένη ἠοῦς ἔθ᾽ ὑπεύδιος εἴη.
ἀλλ᾽ οὐχ ὁππότε κοῖλος ἐειδόμενος περιτέλλῃ,
οὐδ᾽ ὁπότ᾽ ἀκτίνων αἱ μὲν νότον αἱ δὲ βορῆα
σχιζόμεναι βάλλωσι, τὰ δ᾽ αὖ περὶ μέσσα φαείνῃ,
ἀλλά που ἢ ὑετοῖο διέρχεται ἢ ἀνέμοιο.

[819] To the Sun's march at East and West give heed. His hints give even more pertinent warning both at setting, and when he comes from below the verge. May not his orb, whenever thou desirest a fair day, be variegated when first his arrows strike the earth, and may he wear no mark at all but shine stainless altogether. If again thus all pure he be in the hour when the oxen are loosed, and set cloudless in the evening with gentle beam, he will still be at the coming dawn attended with fair weather. But not so, when he rises with seemingly hollow disk, nor when his beams part to strike or North or South, while his centre is bright. But then in truth he journeys

either through rain or through wind.

σκέπτεο δ᾽, εἴ κέ τοι αὐγαὶ ὑπείκωσ᾽ ἠελίοιο,
αὐτὸν ἐς ἠέλιον: τοῦ γὰρ σκοπιαὶ ἄρισται:
εἴ τί οἱ ἤπου ἔρευθος ἐπιτρέχει, οἷά τε πολλὰ
ἑλκομένων νεφέων ἐρυθαίνεται ἄλλοθεν ἄλλα,
ἢ εἴ που μελανεῖ: καί τοι τὰ μὲν ὕδατος ἔστω
σήματα μέλλοντος, τὰ δ᾽ ἐρεύθεα πάντ᾽ ἀνέμοιο.
εἴ γε μὲν ἀμφοτέροις ἄμυδις κεχρημένος εἴῃ, [p. 446]
καί κεν ὕδωρ φορέοι καὶ ὑπηνέμιος τανύοιτο.
εἰ δέ οἱ ἤ ἀνιόντος ἢ αὐτίκα δυομένοιο
ἀκτῖνες συνίωσι καὶ ἀμφ᾽ ἑνὶ πεπλήθωσιν,
ἤ ποτε καὶ νεφέων πεπιεσμένος ἢ ὅ γ᾽ ἐς ἠῶ
ἔρχηται παρὰ νυκτός, ἢ ἐξ ἠοῦς ἐπὶ νύκτα,
ὕδατί κεν κατιόντι παρατρέχοι ἤματα κεῖνα.
μηδ᾽ ὅτε οἱ ὀλίγη νεφέλη πάρος ἀντέλλῃσιν,
τὴν δὲ μέτ᾽ ἀκτίνων κεχρημένος αὐτὸς ἀερθῇ,
ἀμνηστεῖν ὑετοῖο. πολὺς δ᾽ ὅτε οἱ περὶ κύκλος
οἷον τηκομένῳ ἐναλίγκιος εὐρύνηται
πρῶτον ἀνερχομένοιο, καὶ ἄψ ἐπὶ μεῖον ἴῃσιν,
εὔδιός κε φέροιτο: καὶ εἴ ποτε χείματος ὥρῃ
ὠχρήσαι κατιών. ἀτὰρ ὕδατος ἡμερινοῖο
γινομένου κατότισθε περὶ νέφεα σκοπέεσθαι
κὰδ δὴ δυομένου τετραμμένος ἠελίοιο.
ἢν μὲν ὑποσκιάῃσι μελαινομένῃ εἰκυῖα
ἠέλιον νεφέλη, ταὶ δ᾽ ἀμφί μιν ἔνθα καὶ ἔνθα
ἀκτῖνες μεσσηγὺς ἐλισσόμεναι διχόωνται,
ἦ τ᾽ ἂν ἔτ᾽ εἰς ἠῶ σκέπαος κεχρημένος εἴῃς.
εἰ δ᾽ ὁ μὲν ἀνέφελος βάπτοι ῥόου ἑσπερίοιο,
ταὶ δὲ κατερχομένου νεφέλαι καὶ ἔτ᾽ οἰχομένοιο
πλησίαι ἑστήκωσιν ἐρευθέες οὔ σε μάλα χρὴ
αὔριον οὐδ᾽ ἐπὶ νυκτὶ περιτρομέειν ὑετοῖο:
ἀλλ᾽ ὁπότ᾽ ἠελίοιο μαραινομένῃσιν ὁμοῖαι
ἐξαπίνης ἀκτῖνες ἀπ᾽ οὐρανόθεν τανύωνται,
οἷον ἀμαλδύνονται ὅτε σκιάῃσι κατ᾽ ἰθὺ
ἱσταμένη γαίης τε καὶ ἠελίοιο σελήνη. [p. 448]
οὐδ᾽, ὅτε οἱ ἐπέχοντι φανήμεναι ἠῶθι πρὸ

φαίνονται νεφέλαι ὑπερευθέες ἄλλοθεν ἄλλαι,
ἄρραντοι γίνονται ἐπ᾽ ἤματι κείνῳ ἄρουραι.
μηδ᾽ αὕτως, ἔτ᾽ ἐόντι πέρην ὀπότε προταθεῖσαι
ἀκτῖνες φαίνονται ἐπίσκιοι ἠῶθι πρό,
ὕδατος ἢ ἀνέμοιο κατοισομένου λελαθέσθαι.
ἀλλ᾽ εἰ μὲν κεῖναι μᾶλλον κνέφαος φορέοιντο
ἀκτῖνες, μᾶλλόν κεν ἐφ᾽ ὕδατι σημαίνοιεν:
εἰ δ᾽ ὀλίγος τανύοιτο περὶ δνόφος ἀκτίνεσσιν,
οἷόν που μαλακαὶ νεφέλαι φορέουσι μάλιστα,
ἦ τ᾽ ἂν ἐπερχομένοιο περιδνοφέοιντ᾽ ἀνέμοιο.
οὐδὲ μὲν ἠελίου σχεδόθεν μελανεῦσαι ἀλωαὶ
εὔδιοι: ἀσσότεραι δὲ καὶ ἀστεμφὲς μελανεῦσαι
μᾶλλον χειμέριαι: δύο δ᾽ ἂν χαλεπώτεραι εἶεν.

[832] Scan closely, if his beams allow thee, the Sun himself, for scanning him is best, to see if either some blush run over him, as often he shows a blush or here or there, when he fares through trailing clouds, or if haply he is darkened. Let the dark stain be sign to thee of coming rain, and every blush be sign of wind. But if he is draped both black and red at once, he will bring rain and will strain beneath the wind. But if the rays of the rising or setting Sun converge and crowd on one spot, or if he go from night to dawn, or from dawn to night, closely beset with clouds, those days will run in company with rushing rain. Nor be thou heedless of rain, what time before him rises a thin mist, after which the Sun himself ascends with scanty beams. But when a broad belt of mist seems to melt and widen before the rising Sun and anon narrows to less, fair will be his course, and fair too, if in the season of winter his hue wax wan at eventide. But for tomorrow's rain face the setting Sun and scan the clouds. If a darkening cloud the beams that wheel between the Sun and it part to either side of the cloud, thou shalt still need shelter for the dawn. But if without a cloud he dip in the western ocean, and as he is sinking, or still when he is gone, the clouds stand near him blushing red, neither on the morrow nor in the night needst thou be over-fearful of rain. But fear the coming rain when on a sudden the Sun's rays seem to thin and pale – just as they often fade when the Moon overshadows them, what time she stands straight between the earth and Sun; nor are the fields unwetted on that day, when before the dawn, as the Sun delays to shine, reddish clouds appear here or there. Be not heedless

either of wind or rain to come, when, while the Sun is still below the verge, his precursor beams shine shadowy in the dawn. The more those beams are borne in shadow, the surer the sign they give of rain, but if but faint the dusk that veils his beams, like a soft mist of vapour, that veil of dusk portends wind. Nor are dark halos near the Sun signs of fair weather: when nearer the Sun and dark without relief, they portend greater storms: if there are two rings, they will herald tempests fiercer still.

σκέπτεο δ᾽ ἢ ἀνιόντος ἢ αὐτίκα δυομένοιο,
εἴ πού οἱ νεφέων τὰ παρήλια κικλήσκονται
ἢ νότον ἠὲ βορῆος ἐρεύθεται ἢ ἑκάτερθεν,
μηδ᾽ οὕτω σκοπιὴν ταύτην ἀμενηνὰ φυλάσσειν.
οὐ γάρ, ὅτ᾽ ἀμφοτέρωθεν ἀμοῦ ἀμοῦ περὶ μέσσον ἔχουσιν
ἠέλιον κεῖναι νεφέλαι σχεδὸν ὠκεανοῖο,
γίνεται ἀμβολίη διόθεν χειμῶνος ἰόντος.
εἴ γε μὲν ἐκ βορέαο μί᾽ οἴη φοινίσσοιτο,
ἐκ βορέω πνοιάς κε φέροι, νοτίη δὲ νότοιο,
ἢ καί που ῥαθάμιγγες ἐπιτροχόωσ᾽ ὑετοῖο.

[880] Marks as the Sun is rising or setting, whether the clouds, called parhelia, blush (on South or North or both), nor make the observation in careless mood. For when on both sides at once those clouds gird the Sun, low down upon the horizon, there is no lingering of the storm that comes from Zeus. But if only one shine purple to the North, form the North will it bring the blast; if in the South, from the South; or down pour the pattering raindrops.

ἐσπερίοις καὶ μᾶλλον ἐπίτρεπε σήμασι τούτοις:
ἐσπερόθεν γὰρ ὁμῶς σημαίνεται ἐμμενὲς αἰεί. [p. 450]

[890] With even greater care mark those signals when in the West, for from the West the warnings are given ever with equal and unfailing certainty.

σκέπτεο καὶ φάτνην. ἡ μέν τ᾽ ὀλίγῃ εἰκυῖα
ἀχλύϊ βορραίῃ ὑπὸ Καρκίνῳ ἠγηλάζει:
ἀμφὶ δέ μιν δύο λεπτὰ φαεινόμενοι φορέονται
ἀστέρες, οὔτε τι πολλὸν ἀπήοροι, οὔτε μάλ᾽ ἐγγύς,
ἀλλ᾽ ὅσσον τε μάλιστα πυγούσιον οἰίσασθαι:
εἷς μὲν πὰρ βορέαο: νότῳ δ᾽ ἐπικέκλιται ἄλλος.

καὶ ταὶ μὲν καλέονται ὄνοι: μέσση δέ τε Φάτνη.
ἥτε καὶ ἐξαπίνης πάντη Διὸς εὐδιόωντος
γίνετ᾽ ἄφαντος ὅλη: τοὶ δ᾽ ἀμφοτέρωθεν ἰόντες
ἀστέρες ἀλλήλων αὐτοσχεδὸν ἰνδάλλονται:
οὐκ ὀλίγῳ χειμῶνι τότε κλύζονται ἄρουραι.
εἰ δὲ μελαίνηται, τοὶ δ᾽ αὐτίκ᾽ ἐοικότες ὦσιν
ἀστέρες ἀμφότεροι, περί χ᾽ ὕδατι σημαίνοιεν.
εἰ δ᾽ ὁ μὲν ἐκ βορέω Φάτνης ἀμενηνὰ φαείνοι
λεπτὸν ἐπαχλύων, νότιος δ᾽Ὄνος ἀγλαὸς εἴη,
δειδέχθαι ἀνέμοιο νότου: βορέω δὲ μάλα χρή
ἔμπαλιν ἀχλυόεντι φαεινομένῳ τε δοκεύειν.

[892] Watch, too, the Manger. Like a faint mist in the North it plays the guide beneath Cancer. Around it are borne two faintly gleaming stars, not far apart nor very near but distant to the view a cubit's length, one on the North, while the other looks towards the South. They are called the Asses [in the constellation Cancer], and between them is the Manger. On a sudden, when all the sky is clear, the Manger wholly disappears, while the stars that go on either side seem nearer drawn to one another: not slight then is the storm with which the fields are deluged. If the Manger darken and both stars remain unaltered, they herald rain. But if the Ass to the North of the Manger shine feebly through a faint mist, while the Southern Ass is gleaming bright, expect wind from the South: but if in turn the Southern Ass is cloudy and the Northern bright, watch for the North wind.

σῆμα δέ τοι ἀνέμοιο καὶ οἰδαίνουσα θάλασσα
γινέσθω καὶ μακρὸν ἐπ᾽ αἰγιαλοὶ βοόωντες,
ἀκταί τ᾽ εἰνάλιοι ὁπότ᾽ εὔδιοι ἠχήεσσαι
γίνονται, κορυφαί τε βοώμεναι οὔρεος ἄκραι.

[909] A sign of wind be the swelling sea, the far sounding beach, the sea-crags when in calm they echo, and the moaning of the mountain crests.

καὶ δ᾽ ἄν ἐπὶ ξηρὴν ὅτ᾽ ἐρωδιὸς οὐ κατὰ κόσμον
ἐξ ἁλὸς ἔρχηται φωνῇ περιπολλὰ λεληκώς,
κινυμένου κε θάλασσαν ὕπερ φορέοιτ᾽ ἀνέμοιο.
καί ποτε καὶ κέπφοι, ὁπότ᾽ εὔδιοι ποτέονται,
ἀντία μελλόντων ἀνέμων εἰληδὰ φέρονται.

πολλάκι δ᾽ ἀγριάδες νῆσσαι ἢ εἰναλίδιναι [p. 452]
αἴθυιαι χερσαῖα τινάσσονται πτερύγεσσιν:
ἢ νεφέλη ὄρεος μηκύνεται ἐν κορυφῇσιν.
ἤδη καὶ πάπποι, λευκῆς γήρειον ἀκάνθης,
σῆμ᾽ ἐγένοντ᾽ ἀνέμου, κωφῆς ἁλὸς ὁππότε πολλοὶ
ἄκρον ἐπιπλώωσι, τὰ μὲν πάρος, ἄλλα δ᾽ ὀπίσσω.

[913] When, too, the heron in disordered flight comes landward from he sea with many a scream, he is precursor of the gale at sea. Anon, too, the stormy petrels when the flit in calm, move in companies to face the coming winds. Oft before a gale the wild ducks or sea-wheeling gulls beat their wings on the shore, or a cloud is lengthwise resting on the mountain peaks. Marked, too, ere now as sign of wind have been the withered petals, the down of the white thistle, when they abundant float, some in front and others behind, on the surface of the silent sea.

καὶ θέρεος βρονταί τε καὶ ἀστραπαὶ ἔνθεν ἴωσιν,
ἔνθεν ἐπερχομένοιο περισκοπέειν ἀνέμοιο.
καὶ διὰ νύκτα μέλαιναν ὅτ᾽ ἀστέρες ἀΐσσωσιν
ταρφέα, ταὶ δ᾽ ὄπιθεν ῥυμοὶ ὑπολευκαίνωνται,
δειδέχθαι κείνοις αὐτὴν ὁδὸν ἐρχομένοιο
πνεύματος: ἢν δὲ καὶ ἄλλοι ἐναντίοι ἀΐσσωσιν,
ἄλλοι δ᾽ ἐξ ἄλλων μερέων, τότε δὴ πεφύλαξο
παντοίων ἀνέμων, οἵ τ᾽ ἄκριτοί εἰσι μάλιστα,
ἄκριτα δὲ πνείουσιν ἐπ᾽ ἀνδράσι τεκμήρασθαι.

[924] From the quarter whence come the peals of summer thunder and the lightning flash, thence expect the onset of the gale. When through the dark night shooting stars fly thick and their track behind is white, except a wind coming in the same path. If other shooting stars confront them and others from other quarters dart, then be on they guard for winds from every quarter – winds, which beyond all else are hard to judge, and blow beyond man's power to predict.

αὐτάρ ὅτ᾽ ἐξ εὔροιο καὶ ἐκ νότου ἀστράπτῃσιν,
ἄλλοτε δ᾽ ἐκ ζεφύροιο, καὶ ἄλλοτε πὰρ βορέαο,
δὴ τότε τις πελάγει ἔνι δείδιε ναυτίλος ἀνήρ,
μή μιν τῇ μὲν ἔχῃ πέλαγος τῇ δ᾽ ἐκ Διὸς ὕδωρ:

ὕδατι γὰρ τοσσαίδε περὶ στεροπαὶ φορέονται.
πολλάκι δ᾽ ἐρχομένων ὑετῶν νέφεα προπάροιθεν
οἷα μάλιστα πόκοισιν ἐοικότα ἰνδάλλονται, [p. 454]
ἢ διδύμη ἔζωσε διὰ μέγαν οὐρανὸν ἶρις,
ἢ καί πού τις ἄλωα μελαινομένην ἔχει ἀστήρ.

[933] But when from East and South the lightnings flash, and again from the West and anon from the North, verily then the sailor on the sea fears to be caught at once by the waves beneath and the rain from heaven. For such lightnings herald rain. Often before the coming rain fleece-like clouds appear or a double rainbow girds the wide sky or some star is rings with darkening halo.

πολλάκι λιμναῖαι ἢ εἰνάλιαι ὄρνιθες
ἄπληστον κλύζονται ἐνιέμεναι ὑδάτεσσιν,
ἢ λίμνην πέρι δηθὰ χελιδόνες ἀΐσσονται
γαστέρι τύπτουσαι αὔτως εἰλυμένον ὕδωρ,
ἢ μᾶλλον δειλαὶ γενεαί, ὕδροισιν ὄνειαρ,
αὐτόθεν ἐξ ὕδατος πατέρες βοόωσι γυρίνων,
ἢ τρύζει ὀρθρινὸν ἐρημαίη ὀλολυγών,
ἥ που καὶ λακέρυζα παρ᾽ ἠϊόνι προϋχούσῃ
χείματος ἐρχομένου χέρσῳ ὑπέτυψε κορώνη,
ἥ που καὶ ποταμοῖο ἐβάψατο μέχρι παρ᾽ ἄκρους
ὤμους ἐκ κεφαλῆς, ἢ καὶ μάλα πᾶσα κολυμβᾷ,
ἢ πολλὴ στρέφεται παρ᾽ ὕδωρ παχέα κρώζουσα.

[942] Often the birds of lake or sea insatiably dive and plunge in the water, or around the mere for long the swallows dart, smiting with their breasts the rippling water, or more hapless tribes, a boon to watersnakes, the fathers of the tadpoles croak from the lake itself, or from the lonely tree-frog drones his matin lay, or by jutting bank the chattering crow stalks on the dry land before the coming storm, or it may be dips from head to shoulder in the river, or even dives completely, or hoarsely cawing ruffles it beside the water.

καὶ βόες ἤδη τοι πάρος ὕδατος ἐνδίοιο
οὐρανὸν εἰσανιδόντες ἀπ᾽ αἰθέρος ὠσφρήσαντο:
καὶ κοίλης μύρμηκες ὀχῆς ἐξ ὤεα πάντα

θᾶσσον ἀνηνέγκαντο: καὶ ἀθρόοι ὦφθεν ἴουλοι
τείχη ἀνέρποντες, καὶ πλαζόμενοι σκώληκες
κεῖνοι, τοὺς καλέουσι μελαίνης ἔντερα γαίης. [p. 456]
καὶ τιθαὶ ὄρνιθες, ταὶ ἀλέκτορος ἐξεγένοντο,
εὖ ἐφθειρίσσαντο καὶ ἔκρωξαν μάλα φωνῇ,
οἷόν τε σταλάον ψοφέει ἐπὶ ὕδατι ὕδωρ.

[954] And ere now before rain from the sky, the oxen gazing heavenward have been seen to sniff the air, and the ants from their hollow nests bring up in haste all their eggs, and in swarms the centipedes are seen to climb the walls, and wandering forth crawl those worms that men call dark earth's intestines (earthworms). Tame fowl with father Chanticleer well preen their plumes and cluck aloud with voices like noise of water dripping upon water.

δή ποτε καὶ γενεαὶ κοράκων καὶ φῦλα κολοιῶν
ὕδατος ἐρχομένοιο Διὸς πάρα σῆμ᾽ ἐγένοντο,
φαινόμενοι ἀγεληδὰ καὶ ἰρήκεσσιν ὁμοῖον
φθεγξάμενοι. καί που κόρακες δίους σταλαγμοὺς
φωνῇ ἐμιμήσαντο σὺν ὕδατος ἐρχομένοιο:
ἤ ποτε καὶ κρώξαντε βαρείῃ δισσάκι φωνῇ
μακρὸν ἐπιρροιζεῦσι τιναξάμενοι πτερὰ πυκνά:
καὶ νῆσσαι οἰκουροὶ ὑπωρόφιοί τε κολοιοὶ
ἐρχόμενοι κατὰ γεῖσα τινάσσονται πτερύγεσσιν,
ἢ ἐπὶ κῦμα διώκει ἐρωδιὸς ὀξὺ λεληκώς.

[962] Ere now, too, the generations of crows and tribes of jackdaws have been a sign of rain to come from Zeus, when they appear in flocks and screech like hawks. Crows, too, imitate with their note the heavy splash of clashing rain, or after twice croaking deeply they raise a loud whirring with frequent flapping of their wings, and ducks of the homestead and jackdaws which haunt the roof seek cover under the eaves and clap their wings, or seaward flies the heron with shrill screams.

τῶν τοι μηδέν ἀπόβλητον πεφυλαγμένῳ ὕδωρ
γινέσθω: μηδ᾽ εἴ κεν ἐπὶ πλέον ἠὲ πάροιθεν
δάκνωσιν μυῖαι καὶ ἐφ᾽ αἵματος ἰμείρωνται,
ἢ λύχνοιο μύκητες ἀγείρωνται περὶ μύξαν
νύκτα κατὰ σκοτίην: μηδ᾽ ἢν ὑπὸ χείματος ὥρην

λύχνων ἄλλοτε μέν τε φάος κατά κόσμον ὀρώρῃ,
ἄλλοτε δ᾽ ἀΐσσωσιν ἄπο φλόγες ἠΰτε κοῦφαι
πομφόλυγες, μηδ᾽ εἴ κεν ἐπ᾽ αὐτόφι μαρμαίρωσιν
ἀκτῖνες, μηδ᾽ ἢν θέρεος μέγα πεπταμένοιο [p. 458]
νησαῖοι ὄρνιθες ἐπασσύτεροι φορέωνται.
μηδὲ σύ γ᾽ ἢ χύτρης ἠὲ τρίποδος πυριβήτεω,
σπινθῆρες ὅτ᾽ ἔωσι πέρι πλέονες, λελαθέσθαι:
μηδὲ κατὰ σποδιὴν ὀπότ᾽ ἄνθρακος αἰθομένοιο
λάμπηται πέρι σήματ᾽ ἐοικότα κεγχρείοισιν,
ἀλλ᾽ ἐπὶ καὶ τὰ δόκευε περισκοπέων ὑετοῖο.

[973] Slight not aught of these things when on thy guard for rain, and heed the warning, if beyond their wont the midges sting and are fain for blood, or if on a misty night snuff gather on the nozzle of the lamp, or if in winter's season the flame of the lamp now rise steadily and anon sparks fly fast from it, like light bubbles, or if on the light itself there dart quivering rays, or if in height of summer the island birds are borne in crowding companies. Be not heedless of the pot or tripod on the fire, if many sparks encircle it, nor heedless when in the ashes of blazing coal there gleam spots like millet seed, but scan those too when seeking signs of rain.

εἴ γε μὲν ἠερόεσσα παρὲξ ὄρεος μεγάλοιο
πυθμένα τείνηται νεφέλη, ἄκραι δὲ κολῶναι
φαίνωνται καθαραί, μάλα κεν τόθ᾽ ὑπεύδιος εἴης.
εὔδιός κ᾽ εἴης καί ὅτε πλατέος παρὰ πόντου
φαίνηται χθαμαλὴ νεφέλη, μηδ᾽ ὑψόθι κύρῃ,
ἀλλ᾽ αὐτοῦ πλαταμῶνι παραθλίβηται ὁμοίη.

[988] But if a misty cloud be stretched along the base of a high hill, while the upper peaks shine clear, very bright will be the sky. Fair weather, too, shalt thou have, when by the sea-verge is seen a cloud low on the ground, never reaching a height, but penned there like a flat reef of rock.

σκέπτεο δ᾽ εὔδιος μὲν ἐὼν ἐπὶ χείματι μᾶλλον,
ἐς δὲ γαληναίην χειμωνόθεν. εὖ δὲ μάλα χρὴ
ἐς Φάτνην ὁράᾳν, τὴν Καρκίνος ἀμφιελίσσει,
πρῶτα καθαιρομένην πάσης ὑπένερθεν ὁμίχλης:
κείνη γὰρ φθίνοντι καθαίρεται ἐν χειμῶνι.

[994] Seek in clam for signs of storms, and in storm for signs of calm. Scan well the Manger, whereby wheels the Crab, when first it is freed of every covering cloud. For its clearing marks the waning tempest.

καὶ φλόγες ἡσύχιαι λύχνων καὶ νυκτερίη γλαὺξ
ἧσυχον ἀείδουσα μαραινομένου χειμῶνος
γινέσθω τοι σῆμα, καὶ ἥσυχα ποικίλλουσα
ὥρῃ ἐν ἐσπερίῃ κρώξῃ πολύφωνα κορώνη:
καὶ κόρακες μοῦνοι μὲν ἐρημαῖοι βοοῶντες
δισσάκις, αὐτὰρ ἔπειτα μετ᾽ ἀθρόα κεκλήγοντες:
πλειότεροι δ᾽ ἀγεληδόν, ἐπὴν κοίτοιο μέδωνται, [p. 460]
φωνῆς ἔμπλειοι: χαίρειν κέ τις οἰίσσαιτο,
οἷα τὰ μὲν βοόωσι λιγαινομένοισιν ὁμοῖα,
πολλὰ δὲ δενδρείοιο περὶ φλόον, ἄλλοτ᾽ ἐπ᾽ αὐτοῦ,
ἦχί τε κείουσιν καὶ ὑπότροποι ἀπτερύονται.
καὶ δ᾽ ἄν που γέρανοι μαλακῆς προπάροιθε γαλήνης
ἀσφαλέως τανύσαιεν ἕνα δρόμον ἦλιθα πᾶσαι,
οὐδὲ παλιρρόθιοί κεν ὑπεύδιοι φορέοιντο.

[999] Take for sign of storm abating the steady-burning flame of the lamp, the gentle hooting of the owl at night, and the crow if with gentle varying note she caw at eventide, and the rooks, when singly they utter two lonely notes followed by frequent rapid screams, and when in fuller company they bethink them of the roost, full of voice. One would think them glad, seeing how they caw now in shrill screams, now with frequent flight around the foliage of the tree, now on the tree, whereon they roost, and anon they wheel and clap their wings. Cranes, too, before a gentle clam will wing their way steadily onward in one track, all in company, and in fair weather will be borne in no disordered flight.

ἦμος δ᾽ ἀστερόθεν καθαρὸν φὰος ἀμβλύνηται,
οὐδέ ποθεν νεφέλαι πεπιεσμέναι ἀντιόωσιν,
οὐδέ ποθεν ζόφος ἄλλος ὑποτρέχῃ οὐδὲ σελήνη,
ἀλλὰ τά γ᾽ ἐξαπίνης αὖτως ἀμενηνὰ φέρωνται,
μηκέτι τοι τόδε σῆμα γαληναίης ἐπικείσθω,
ἀλλ᾽ ἐπὶ χεῖμα δόκευε: καὶ ὁππότε ταὶ μὲν ἔωσιν
αὐτῇ ἐνὶ χώρῃ νεφέλαι, ταὶ δ᾽ ἄλλαι ὑπ᾽ αὐταῖς
ταὶ μὲν ἀμειβόμεναι, ταὶ δ᾽ ἐξόπιθεν φορέωνται.

[1013] But when the clear light from the stars is dimmed, though no thronging clouds veil, nor other darkness hide nor Moon obscure, but the stars on a sudden thus causelessly wax wan, hold that no more for sign of calm but look for storm. Foul weather, too, will come, when of the clouds some are stationary, but others passing by and others following after.

καὶ χῆνες κλαγγηδὸν ἐπειγόμεναι βρωμοῖο
χειμῶνος μέγα σῆμα, καὶ ἐννεάγηρα κορώνη
νύκτερον ἀείδουσα, καὶ ὀψὲ βοῶντε κολοιοί,
καὶ σπίνος ἠῶα σπίζων, καὶ ὄρνεα πάντα
ἐκ πελάγους φεύγοντα, καὶ ὀρχίλος ἢ καὶ ἐριθεὺς
δύνων ἐς κοίλας ὀχεάς, καὶ φῦλα κολοιῶν
ἐκ νομοῦ ἐρχόμενα τραφεροῦ ἐπὶ ὄψιον αὖλιν.
οὐδ᾽ ἂν ἐπιξουθαὶ μεγάλου χειμῶνος ἰόντος [p. 462]
πρόσσω ποιήσαιντο νομὸν κηροῖο μέλισσαι,
ἀλλ᾽ αὐτοῦ μέλιτός τε καὶ ἔργων εἰλίσσονται:
οὐδ᾽ ὑψοῦ γεράνων μακραὶ στίχες αὐτὰ κέλευθα
τείνονται, στροφάδες δὲ παλιμπετὲς ἀπονέονται.
μηδ᾽, ὅτε νηνεμίῃ κεν ἀράχνια λεπτὰ φέρητᾷ,
καὶ φλόγες αἰθύσσωσι μαραινόμεναι λύχνοιο,
ἢ πῦρ αὔηται σπουδῇ καὶ ὑπεύδια λύχνα,
πιστεύειν χειμῶνι. τί τοι λέγω ὅσσα πέλονται
σήματ᾽ ἐπ᾽ ἀνθρώπους; δὴ γὰρ καὶ ἀεικέϊ τέθρῃ
αὐτοῦ πηγνυμένῃ νιφετοῦ ἐπιτεκμήραιο,
καὶ λύχνῳ χιόνος, κέγχροις ὅτ᾽ ἐοικότα πάντη
κύκλῳ σήματ᾽ ἔχει πυριλαμπέος ἐγγύθι μύξης,
ἄνθρακι δὲ ζώοντι χαλάζης, ὁππότε λαμπρὸς
αὐτὸς ἐείδηται, μέσσῳ δέ οἱ ἠΰτε λεπρὴ
φαίνηται νεφέλη, πυρὸς ἔνδοθεν αἰθομένοιο.

[1021] Sure signs of storm are geese hastening with many a cackle to their food, the nine-generation crow cawing at night, the jackdaw chattering late, the chaffinch piping in the dawn, waterfowl all fleeing inward from the sea, the wren or the robin retreating into hollow clefts, and tribes of jackdaws returning late to roost from dry feeding-grounds. When the furious tempest is imminent, the tawny bees go not far afield to cull wax, but wheel hard by their honey and their stores, nor do cranes on high in long lines wing their steady onward course, but wheel and double in their flight. Look, too, for

foul weather, when in windless clam airy gossamers are flying, and when the rays of the lamp are wan and flickering, or when in fair weather fire and torches are hard to kindle. Why recount all the warning hints that come to men? The unsightly clotting of the ash is sign of snow: the ring of spots like millet seed around the blazing wick of the lamp betokens snow; but sign of hail are live coals, when they outward brightly shine, but in their centre appears, as it were, a hazy mist within the glowing fire.

πρῖνοι δ᾽ αὖ καρποῖο καταχθέες οὐδὲ μέλαιναι
σχῖνοι ἀπείρητοι: πάντη δέ τε πολλὸς ἀλωεὺς
αἰεὶ παπταίνει, μή οἱ θέρος ἐκ χερὸς ἔρρῃ.
πρῖνοι μὲν θαμινῆς ἀκύλου κατὰ μέτρον ἔχουσαι
χειμῶνός κε λέγοιεν ἐπὶ πλέον ἰσχύσοντος.
μὴ μὲν ἄδην ἔκπαγλα περιβρίθοιεν ἀπάντη,
τηλοτέρω δ᾽ αὐχμοῖο συνασταχύοιεν ἄρουραι. [p. 464]
τριπλόα δὲ σχῖνος κυέει, τρισσαὶ δέ οἱ αὖξαι
γίνονται καρποῖο, φέρει δέ τε σήμαθ᾽ ἑκάστη
ἐξείης ἀρότῳ. καὶ γάρ τ᾽ ἀροτήσιον ὥρην
τριπλόα μείρονται, μέσσην καὶ ἐπ᾽ ἀμφότερ᾽ ἄκρα:
πρῶτος μὲν πρώτην ἄροσιν, μέσσος δέ τε μέσσην
καρπὸς ἀπαγγέλλει, πυμάτην γε μὲν ἔσχατος ἄλλων.
ὅντινα γὰρ κάλλιστα λοχαίη σχῖνος ἄρηται,
κείνῳ γ᾽ ἐξ ἄλλων ἄροσις πολυλήϊος εἴη,
τῷ δέ γ᾽ ἀφαυροτάτῳ ὀλίγη, μέσσῳ δέ τε μέσση.
αὕτως δ᾽ ἀνθέρικος τριχθὰ σκίλλης ὑπερανθεῖ
σήματ᾽ ἐπιφράσσασθαι ὁμοιίου ἀμητοῖο.
ὅσσα δ᾽ ἐνὶ σχίνου ἀροτὴρ ἐφράσσατο καρπῷ,
τόσσα δὲ καὶ σκίλλης τεκμαίρεται ἄνθεϊ λευκῷ.

[1044] Nor are holm-oaks, laden with acorns, and the dark mastich untried. With frequent glance on every side the miller ever peers, anxious lest the summer slip from his hand. Holm-oaks with moderate crops of frequent acorns will tell of heavy storm to come. Pray that they may not be exceedingly heavy laden, but only that far from drought the cornfields flourish even as they. Thrice the mastich buds and thrice wax ripe its berries. Each crop in turn brings a sign for the sowing. For men divide the sowing season into three – early, middle, late. The first crop of mastich heralds the first of grain; the second the middle; the latest the last of all. The

richest crop that the teaming mastich bears will hint of the wealthiest harvest from the plough: the meanest crop foretells scanty grain, and average mastich heralds average corn. Likewise the stalk of the squill flowers thrice to give hint of corresponding harvest. All the hints the farmer marked in the mastich crop, the same he learns from the white blossom of the squill.

αὐτὰρ ὅτε σφῆκες μετοπωρινὸν ἤλιθα πολλοὶ
πάντη βεβρίθωσι, καὶ ἐσπαρίων προπάροιθεν
πληϊάδων εἴποι τις ἐπερχόμενον χειμῶνα,
οἷος ἐπὶ σφήκεσσιν ἐλίσσεται αὐτίκα δῖνος.
θήλειαι δὲ σύες, θήλεια δὲ μῆλα καὶ αἶγες
ὁππότ᾽ ἀναστρωφῶσιν ὀχῆς, τὰ δέ γ᾽ ἄρσενα πάντα
δεξάμεναι πάλιν αὖτις ἀναβλήδην ὀχέωνται,
αὕτως κε σφήκεσσι μέγαν χειμῶνα λέγοιεν. [p. 466]
ὀψὲ δὲ μισγομένων αἰγῶν μήλων τε συῶν τε
χαίρει ἄνολβος ἀνήρ, ὅ οἱ οὐ μάλα θαλπιόωντι
εὔδιον φαίνουσι βιβαιόμεναι ἐνιαυτόν.

[1064] But when in autumn frequent swarms of wasps crowd on every side, one can foretell the winter-storm to come even before the Pleiads are westering, swift and sudden as thee eddy wherein the wasps are wheeling. Sows and ewes and she-goats, when after mating with the male they mate again, equally with wasps foretell heavy storm. When she-goats and ewes and sows mate late in the season, the poor man rejoices, because their mating reveals to him that is thinly clad the coming of an open winter.

χαίρει καὶ γεράνων ἀγέλαις ὡραῖος ἀροτρεὺς
ὥριον ἐρχομέναις, ὁ δ᾽ ἀώριος αὐτίκα μᾶλλον:
αὕτως γὰρ χειμῶνες ἐπέρχονται γεράνοισιν:
πρώϊα μὲν καὶ μᾶλλον ὁμιλαδὸν ἐρχομένῃσιν
πρώιον: αὐτὰρ ὅτ᾽ ὀψὲ καὶ οὐκ ἀγεληδὰ φανεῖσαι
πλειότερον φορέονται ἐπὶ χρόνον οὐδ᾽ ἅμα πολλαί,
ἀμβολίῃ χειμῶνος ὀφέλλεται ὕστερα ἔργα.

[1075] In seasonable flight of thronging cranes rejoices the seasonable farmer: in untimely flight the untimely ploughman. For ever so the winters follow the cranes: early winters, when their flight is early and in flocks: when they

fly late and not in flocks, but over a longer period in small bands, the later farming benefits by the delay of winter.

εἰ δὲ βόες καὶ μῆλα μετὰ βρίθουσαν ὀπώρην
γαῖαν ἀρύσσωσιν, κεφαλὰς δ᾽ ἀνέμοιο βορῆος
ἀντία τείνωσιν, μάλα κεν τότε χείμερον αὐταὶ
Πληϊάδες χειμῶνα κατερχόμεναι φορέοιεν.
μὴ δὲ λίην ὀρύχοιεν: ἐπεὶ μέγας οὐ κατὰ κόσμον
γίνεται οὔτε φυτοῖς χειμὼν φίλος οὔτ᾽ ἀρότοισιν.
ἀλλὰ χιὼν εἴη πολλὴ μεγάλαις ἐν ἀρούραις,
μήπω κεκριμένῃ μηδὲ βλωθρῇ ἐπὶ ποίῃ,
ὄφρα τις εὐεστοῖ χαίρῃ ποτιδέγμενος ἀνήρ.

[1082] If oxen and sheep after the heavy-laden Autumn dig the ground and stretch their heads to face the North wind, verily the Pleiads at their setting will bring a stormy winter. Pray that their digging be not excessive, for then is the winter exceedingly severe and a foe both to tree and tilth. May deep snow clothe the mighty fields, veiling the tender shoot, not yet separate nor tall, so that the anxious husbandman may rejoice in well-being.

οἱ δ᾽ εἶεν καθύπερθεν ἐοικότες ἀστέρες αἰεί:
μηδ᾽ εἷς μήτε δύω μήτε πλέονες κομόωντες:
πολλοὶ γὰρ κομόωσιν ἐπ᾽ αὐχμηρῷ ἐνιαυτῷ.

[1091] May the stars above shine ever with due brightness; and may no comets, one nor two nor more, appear! for many comets herald a season of drought.

οὐδὲ μὲν ὀρνίθων ἀγέλαις ἠπειρόθεν ἀνήρ,
ἐκ νήσων ὅτε πολλαὶ ἐπιπλήσσωσιν ἀρούραις,
ἐρχομένου θέρεος χαίρει: περιδείδιε δ᾽ αἰνῶς
ἀμητῷ, μή οἱ κενεὸς καὶ ἀχύρμιος ἔλθῃ
αὐχμῷ ἀνιηθείς. χαίρει δέ που αἰπόλος ἀνὴρ [p. 468]
αὐταῖς ὀρνίθεσσιν, ἐπὴν κατὰ μέτρον ἴωσιν,
ἐλπόμενος μετέπειτα πολυγλαγέος ἐνιαυτοῦ.
οὕτω γὰρ μογεροὶ καὶ ἀλήμονες ἄλλοθεν ἄλλοι
ζώομεν ἄνθρωποι. τὰ δὲ πὰρ ποσὶ πάντες ἑτοῖμοι
σήματ᾽ ἐπιγνῶναι καὶ ἐσαυτίκα ποιήσασθαι.

[1094] Nor on the mainland does the husbandman rejoice at the coming of summer to see trooping flocks of birds, when from the islands they alight upon his fields, but exceeding dread is his for the harvest, lest vexed by drought it come with empty ears and chaff. But the goat-herd rejoices even in the birds, when they come in moderate flocks with promise of a season of plenteous milk. For thus do we poor, changeful mortals win in divers ways our livelihood, and all are ready to mark the warnings at their feet and adopt them for the moment.

Ἀρνάσι μὲν χειμῶνας ἐτεκμήραντο νομῆες,
ἐς νομὸν ὁππότε μᾶλλον ἐπειγόμενοι τροχόωσιν,
ἄλλοι δ᾽ ἐξ ἀγέλης κριοί, ἄλλοι δὲ καὶ ἀμνοὶ
εἰνόδιοι παίζωσιν ἐρειδόμενοι κεράεσσιν:
ἢ ὁπότ᾽ ἄλλοθεν ἄλλοι ἀναπλήσσωσι πόδεσσιν
τέτρασιν οἱ κοῦφοι, κεραοί γε μὲν ἀμφοτέροισιν:
ἢ καὶ ὅτ᾽ ἐξ ἀγέλης ἀεκούσια κινήσωσιν
δείελον εἰσελάοντες ὅμως, τὰ δὲ πάντοθι ποίης
δάκνωσιν πυκινῇσι κελευόμενα λιθάκεσσιν.

[1104] Sheep warn the shepherd of coming storm when they rush to pasture in haste beyond their wont, but some behind the flock, now rams, now lambs, sport by the way with butting horns, when some here, some there, they bound aloft, the sillier young with four feet off the ground, the horned elders with two, or when the shepherd moves an unwilling flock, though it be evening when he drives them to their pens, while ever and anon they pluck the grass, through urged by many a stone.

ἐκ δὲ βοῶν ἐπύθοντ᾽ ἀρόται καὶ βουκόλοι ἄνδρες
κινυμένου χειμῶνος: ἐπεὶ βόες ὁππότε χηλὰς
γλώσσῃ ὑπωμαίοιο ποδὸς περιλιχμήσωνται,
ἢ κοίτῳ πλευρὰς ἐπὶ δεξιτερὰς τανύσωνται,
ἀμβολίην ἀρότοιο γέρων ἐπιέλπετ᾽ ἀροτρεύς.
οὐδ᾽ ὅτε μυκηθμοῖο περίπλειοι ἀγέρωνται
ἐρχόμεναι σταθμόνδε βόες βουλύσιον ὥρην,
σκυθραὶ λειμῶνος πόριες καὶ βουβοσίοιο
αὐτίκα τεκμαίρονται ἀχείμεροι ἐμπλήσεσθαι.
οὐδ᾽ αἶγες πρίνοιο περισπεύδουσαι ἀκάνθαις
εὔδιοι, οὐδὲ σύες φορυτῷ ἐπιμαργαίνουσαι. [p. 470]

[1113] From oxen too the ploughman and neat-herd learn of the stirring of the storm. When oxen lick with their tongue around the hooves of their fore-feet or in their stalls stretch themselves on their right side, the old ploughman expects the sowing to be delayed. When with ceaseless lowing the kine collect as they wend at eventide to their stalls, the heifers reluctant to leave the meadow pastureland give warning that anon they will not feed in stormless weather. Not fair weather do the goats betide when greedy for prickly holm-oak, and the sows rage furiously over their bedding.

καὶ λύκος ὁππότε μακρὰ μονόλυκος ὠρύηται,
ἢ ὅγ᾽ ἀροτρήων ὀλίγον πεφυλαγμένος ἀνδρῶν
ἔργα κατέρχηται, σκέπαος χατέοντι ἐοικώς,
ἐγγύθεν ἀνθρώπων, ἵνα οἱ λέχος αὐτόθεν εἴη,
τρὶς περιτελλομένης ἠοῦς χειμῶνα δοκεύειν.
οὕτω καὶ προτέροις ἐπὶ σήμασι τεκμήραιο
ἐσσομένων ἀνέμων ἢ χείματος ἢ ὑετοῖο,
αὐτὴν ἢ μετὰ τὴν ἢ καὶ τριτάτην ἔτ᾽ ἐς ἠῶ.

[1124] When a solitary wolf howls loud, or when, as if he sought for shelter, recking little of farmer men, he descends to the cultivated lands near to men to seek a lair there, expect a storm when the third dawn comes round. So, too, by the previous signs thou canst forecast the winds or storm or rain to come on the self-same day or on the morrow or it may be on the third morn.

ἀλλὰ γὰρ οὐδὲ μύες, τετριγότες εἴ ποτε μᾶλλον
εὔδιοι ἐσκίρτησαν ἐοικότες ὀρχηθμοῖσιν,
ἄσκεπτοι ἐγένοντο παλαιοτέροις ἀνθρώποις:
οὐδὲ κύνες: καὶ γάρ τε κύων ὠρύξατο ποσσὶν
ἀμφοτέροις χειμῶνος ἐπερχομένοιο δοκεύων,
καὶ κεῖνοι χειμῶνα μύες τότε μαντεύονται.
καὶ μὴν ἐξ ὕδατος καὶ καρκίνος ᾤχετο χέρσον,
χειμῶνος μέλλοντος ἐπαΐσσεσθαι ὁδοῖο.

[1132] Mice, too, as sign of storm, whenever with louder squeaking than their wont they gamboled and seemed to dance in fair weather, were not unmarked by the weather-seers of old. Nor were dogs. The dog with both his paws digs when he suspects the coming of a storm, and then too those mice turn prophets. And landward comes the crab, when the storm is about

to burse.

καὶ μύες ἠμέριοι ποσσὶ στιβάδα στρωφῶντες
κοίτης ἰμείρονται, ὅτ᾽ ὄμβρου σήματα φαίνοι.

[1140] Mice in the daytime toss straw and are fain to build a nest when Zeus shows signs of rain.

τῶν μηδὲν κατόνοσσο: καλὸν δ᾽ ἐπὶ σήματι σῆμα
σκέπτεσθαι: μᾶλλον δὲ δυοῖν εἰς ταὐτὸν ἰόντων
ἐλπωρὴ τελέθοι, τριτάτῳ δέ κε θαρσήσειας.
αἰεὶ δ᾽ ἂν παριόντος ἀριθμοίης ἐνιαυτοῦ
σήματα, συμβάλλων εἴ που καὶ ἐπ᾽ ἀστέρι τοίη
ἠὼς ἀντέλλοντι φαείνεται ἢ κατιόντι,
ὁππποίην καὶ σῆμα λέγοι, μάλα δ᾽ ἄρκιον εἴη
φράζεσθαι φθίνοντος ἐφισταμένοιό τε μηνὸς
τετράδας ἀμφοτέρας: αἱ γάρ τ᾽ ἄμυδις συνιόντων [p. 472]
μηνῶν πείρατ᾽ ἔχουσιν, ὅτε σφαλερώτερος αἰθὴρ
ὀκτὼ νυξὶ πέλει, χήτει χαροποῖο σελήνης.

[1142] Make light of none of these warnings. Good rule it is to look for sign confirming sign. When two point the same way, forecast with hope; when three, with confidence. Thou canst always add the signs of the passing season, comparing whether at rising or at setting of a start the day dawn such as the calendar would herald. It would profit much to mark the last four days of the old and first four of the new month. They hold the terms of the meeting months, when the sky on eight nights is deceptive beyond its wont for lack of the bright-eyed moon.

τῶν ἄμυδις πάντων ἐσκεμμένος εἰς ἐνιαυτὸν
οὐδέποτε σχεδίως κεν ἐπ᾽ αἰθέρι τεκμήραιο.

[1153] Study all the signs together throughout the year and never shall thy forecast of the weather be a random guess.

The Biography

Ruins at Pella, the ancient capital of Macedonia — in c. 276 BC Aratus was invited to the court of the Macedonian king Antigonus II Gonatas, whose victory over the Gauls in 277 Aratus set to verse. Here he wrote his most famous poem and only extant work, 'Phenomena'.

Coin of Antigonus II Gonatas

The Life of Aratus (1848) by John Lamb

WHEN Cilicia, in the days of Cicero[1], boasted of being the birth-place of the Poet Aratus, there was reserved for her a far higher honour, the giving birth to one of the noblest of mankind, if true nobility consist in the power of benefiting the human race, and in the exercise of that power to the greatest extent by the most unexampled self-denial. Soli, the native city of Aratus, was not far distant from Tarsus, the birth-place of St Paul; and the fame of the heathen Poet has been considerably enhanced by a passage from his writings having been quoted by his countryman, the christian Apostle. One biographer indeed states that Aratus was a native of Tarsus, and he is occasionally called Tarsensis; but the more probable opinion is, that he was born at Soli, and he is commonly called Solensis. The date of his birth is about 260 years before the Christian æra. The names of his parents were Athedonorus and Letophila, they were persons of some consequence and rank in their native city. His father had distinguished himself as a warrior. The Greek scholiast speaks of him as επιφανούς καὶ ἐν πολέμω ἀριστεύσαντος. One of his brothers was known as a classical scholar, and broke a lance in defence of Homer with the unhappily famed critic Zoilus[2]. Aratus was brought up by his parents to the profession of a physician, and consequently enjoyed the advantages of a liberal education, the foundation of which might probably have been laid at Tarsus, then rising into renown and eminence as a school of philosophy, and shortly rivaling those of Alexandria and Athens; and hence he might obtain the title of Tarsensis. It was, however, at Athens, the celebrated seat of literature and science, that the Poet completed his education. Here he became the pupil of Menedemus, and of Persæus the Stoic. In the latter the young student found not only a tutor, but a patron and friend. Persæus was in high estimation with Antigonus, sirnamed Gonatas, at that time king of Macedonia[3]; and upon receiving a summons from his royal patron to repair to his court in Macedonia upon the celebration of his nuptials with Phila, a daughter of Seleucus, he took with him his pupil, and introduced him to Antigonus, who was proud of being considered the patron of learned and scientific men. The young Poet no doubt employed his muse in celebration of this festive event,

having already distinguished himself by an ode to Pan. Either by his poetical talents, by his skill in medicine, or by these united accomplishments, he so won the king's favor as to become an inmate of his palace, and he continued as such the remainder of his life: equally qualified, if we may judge from the titles of the works he published, and from those which have reached us, to fill the situation of court physician, or poet laureate.

At the period when Aratus found himself thus fortunately established in the court of Antigonus much attention was given to the study of astronomy. About a century and a half before, Meton, the celebrated mathematician of Athens, had discovered the lunar cycle of nineteen years, and published it in his book entitled Enneadecaterides. At a later period Eudoxus had brought from Egypt an improved celestial sphere, and had introduced at Cyzicus and Athens a system of astronomy and philosophy derived from the priests of that country. Dionysius, the astronomer of Alexandria, had lately calculated and determined the exact length of the solar year to be 365d. 5h. 49m. The expedition of Alexander to Persia, Egypt, and India, had opened fresh sources of information to the Greeks, and had given them a taste for this science. Plutarch records as an example of the ostentation of Demetrius, the son of Antigonus I., that there was a robe a long time in weaving for him of most sumptuous magnificence: the figure of the world and all the heavenly bodies were to be represented upon it. Now this piece of tapestry was probably not intended for a robe, but for a useful and scientific ornament of his palace, and manifests a taste superior to mere shew and ostentation. Ptolemy, another of Alexander's generals, became as renowned for his patronage of learning and science as for his skill and success in war, and this taste descended to his successors.

Antigonus Gonatas was himself a proficient in astronomy, and an admirer of the works of Eudoxus. Putting that philosopher's description of the celestial sphere into the hands of Aratus, he commissioned him to render it into verse in imitation of Hesiod's "Works and Days." The task, which Aratus undertook, was to give the astronomical description of the heavens, according to Eudoxus, and to relieve the dull monotony of a mere catalogue of constellations and stars by poetical language: in other words, to deck the stiff formal limbs of Urania in the graceful flowing robes of Calliope[4]. And with great skill and ingenuity he has accomplished this undertaking. He has introduced so much of the fabulous history attached to

the constellations from the heathen mythology, and such vivid descriptions of the natural animals, whose figures are depicted on the celestial sphere, as to give life and animation to his verse, without overburthening it or losing sight of his main object.

In weighing the merits and defects of Aratus, the critic should take into consideration the difficulty of his undertaking. His poem has no hero, no events, no dialogue, no action, and yet he succeeded in rendering it one of the most popular works for a series of years, that ever was published. It is an undeniable fact, that for five or six centuries it held a rank in the estimation of the learned not inferior to that of the Iliad of Homer. Maximus Tyrius only speaks the opinion of his contemporaries, when he terms Aratus, Ποιητήν ουδέν αδοξότερον του Ομήρου; or Ovid, when he ranks him with Homer and Sophocles:

Vivet Mæonides Tenedos dum stabit et Ide,
Dum rapidas Simois in mare volvet aquas.
Nulla Sophocleo veniet jactura cothurno:
Cum sole et luna semper Aratus erit.

The admiration which his poems obtained is proved by the numerous scholiasts and commentators upon them. Among the Romans they were so popular, that no fewer than three translations of them were made into Latin hexameters, and by no ordinary writers. Cicero translated the Phenomena and Diosemeia. A great part of the former has come down to us. From this specimen of the great prose writer's muse we certainly should not rank him among the first class of poets; but it must be remembered, that he produced his work while yet he was a very young man, and the Latin language had not acquired that perfection to which the writers of the Augustan age advanced it[5].

The celebrated Germanicus Cæsar, son of Antonia, the niece of Augustus, amused the leisure hours of his military campaigns by translating the Phenomena. His version, in elegant Latin hexameters, gives him no humble rank among the poets of the Augustan age. He does not seem to have attempted the Diosemeia: it was either less inviting to his muse, or leisure might be wanting for the undertaking[6].

At a later period, in the fourth century of the Christian æra, Festus Avienus rendered the Phenomena and Diosemeia into Latin hexameters. His

version is far more diffuse than the original, and assumes the character of a poetical paraphrase of Aratus. He considerably enlarges upon the text, follows out the fables, and occasionally adds fresh matter[7]. The translation of Avienus has the advantage, which neither that of Cicero or Germanicus possesses, of coming down to us unmutilated.

Among the more celebrated of the Latin poets Virgil, Ovid, and Manilius, have borrowed considerably from Aratus.

To another class of commentators and readers the poems of Aratus have been recommended by the circumstance of St Paul, when addressing the philosophers of Athens, having quoted the exordium of the Phenomena; for, although the sacred historian only gives four words as a reference to the passage, it is probable, that the Apostle quoted the following lines to prove to his learned hearers, that the doctrine of the eternity, unity, and omnipotence of the Godhead was no new invention, or confined to the Jewish nation, but the creed of the wisest of their own philosophers and poets:

Ἐκ Διὸς ἀρχώμεσθα, τὸν οὐδέποτ᾽ ἄνδρες ἐῶμεν
ἄρρητον: μεσταὶ δέ Διὸς πᾶσαι μὲν ἀγυιαί,
πᾶσαι δ᾽ ἀνθρώπων ἀγοραί, μεστὴ δὲ θάλασσα
καὶ λιμένες: πάντη δὲ Διὸς κεχρήμεθα πάντες.
του γαρ και γενος εσμεν᾽ ὁ δ᾽ ἤπιος ἀνθρώποισιν
δεξιὰ σημαίνει, λαοὺς δ᾽ ἐπὶ ἔργον ἐγείρει,
μιμνήσκων βιότοιο, λέγει δ᾽ ὅτε βῶλος ἀρίστη
βουσί τε καὶ μακέλῃσι, λέγει δ᾽ ὅτε δεξιαὶ ὧραι
καὶ φυτὰ γυρῶσαι καὶ σπέρματα πάντα βαλέσθαι.

αὐτὸς γὰρ τά γε σήματ᾽ ἐν οὐρανῷ ἐστήριξεν,
ἄστρα διακρίνας, ἐσκέψατο δ᾽ εἰς ἐνιαυτὸν
ἀστέρας οἵ κε μάλιστα τετυγμένα σημαίνοιεν
ἀνδράσιν ὡράων, ὄφρ᾽ ἔμπεδα πάντα φύωνται.
τῶ μιν ἀεὶ πρῶτόν τε καὶ ὕστατον ἱλάσκονται.
χαῖρε, πάτερ, μέγα θαῦμα, μέγ᾽ ἀνθρώποισιν ὄνειαρ.

Let us begin from Jove. Let every mortal raise
His grateful voice to tune Jove’s endless praise.
Jove fills the heaven — the earth — the sea — the air:

We feel his spirit moving here and every where.
And we his offspring are. He ever good
Daily provides for man his daily food.
Ordains the seasons by his signs on high,
Studding with gems of light the azure canopy.
What time with plough or spade to break the soil,
That plenteous store may bless the reaper's toil,
What time to plant and prune the vine he shews,
And hangs the purple cluster on its boughs.
To Him — the First — the Last — all homage yield:
Our Father — Wonderful — our Help — our Shield.

St Paul, himself a citizen of Tarsus, and probably instructed in the celebrated schools of his native city in those branches of profane literature and science, in which he excelled, would with peculiar propriety quote to his learned audience the words of the poet of his own country; and by so doing shew to them, that he was not (as the Greeks reported the Christians to be) a neglecter and despiser of those acquirements, for which the age was celebrated, and which in the opinion of an Athenian audience constituted the distinguishing mark between the civilized man and the barbarian.

The example thus set by the Apostle was followed by the early fathers of the church. Eusebius[8] and Clemens Alexandrinus[9] quote this same passage; and Aratus appears to have been a favorite author with Christians as well as Heathen[10].

Cicero remarks: "Aratum hominem ignarum Astrologiæ ornatissimis atque optimis versibus de coelo et stellis scripsisse;" thus highly praising his poetical talents, but disparaging his astronomical science. Cicero's remark is thus far true: Aratus might not make the observations himself, but study and adopt the notions of Eudoxus, in the same manner as Cicero himself, who was proud of his own astronomical knowledge, obtained it from writers upon the subject. Aratus was certainly a proficient in astronomy, as far as the science had advanced in his times. It is not to be expected that in all his statements he should he minutely accurate, for he is not writing a scientific essay on astronomy, but a popular poetical description of the celestial sphere. Quinctilian's observation is correct, and to the point: "Materia Arati motu caret, ut in qua nulla varietas, nullus affectus, nulla persona, nulla cujusquam sit oratio. Quid potuisset in

Virginis fabula expressit, in reliquis id quod voluit. Sufficit tamen operi cui se credidit parem."

Aratus was the first to put these subjects, so interesting both to the philosopher and to the vulgar, to the scientific, and to the superficial observer, into verse. Many writers followed in his steps, none of whose productions have reached us: a convincing proof of the superior merits of our poet over his rivals and imitators. The following is the remark of Buhle upon Aratus, and is a just critique upon his works: "Insignis est utique in carminibus Arateis ars, qua formse coelestes deinceps descriptae sunt; delectat harum descriptionum ordo simul et varietas; ornataa sunt illae mythis non oneratae; et quod puritatem, simplicitatem, elegantiam Graeci sermonis attinet vix reperias quern Arateo compares."

The two works of Aratus, which have come down to us, are "the Phenomena[11]," and "the Diosemeia[12]."

The Phenomena may be divided into three parts. The first, ending at line 450, contains a description of the constellations: the second, from line 451 to 568, of the position of the most important circles on the celestial sphere. The third, from line 569, ad finem, describes the position of various other constellations on the rising of each of the signs of the Zodiac.

The Diosemeia contains prognostics of the wind and weather, derived from various sources, but chiefly from observations on the heavenly bodies. This latter subject does not allow of so much poetical embellishment as the former.

Aratus was the author of numerous other works: of a didactic poem in heroic verse, the title of which was Ιατρικά, or Ιατρικαί δυνάμεις.

Macrobius has preserved to us one of his epigrams. It is on Diotomus of Adramyttium, who was a schoolmaster at Gargara, a city of Troas on mount Ida:

αἰάζω Διότιμον, ὃς ἐν πέτρῃσι κάθηται
Γαργαρέων παισὶν βῆτα καὶ ἄλφα λέγων.

I wail Diotomus, who by the rocky sea
Of Gargaron is teaching children A, B, C.

Strabo quotes from another work of Aratus, called Τὰ κατὰ λεπτόν. Speaking of Gyaros, a small island in the Grecian archipelago, he says:

Aratus points out their poverty in his Τὰ κατὰ λεπτόν:

Ω Λητοί, σύ μένεις με σιδηρείη Φολεγάνδρω
Δειλή, ή Γυαρον παρελεύσεαι αυτίχ ομοίην

Dost thou remain on Pholegandros' flinty shore,
Or seek'st thou Gyaros, as wretched and as poor?

His other works, of which no fragments remain, but the titles of which are preserved by the writers of his life, are numerous and upon various subjects: rhetorick, grammar, medicine, and poetry. He certainly merited the title given him by one of his scholiasts, σφόδρα πολυγράμματος ἀνήρ.

Aratus is said to have ended his life in Macedonia at the court of Antigonus : if so, his ashes were probably removed to his native country, as Pomponius Mela, who lived in the first century of the Christian sera, states that the tomb of the poet was to be seen in his time near to Pompeiopolis, the name to which Soli had been changed in honour of Pompey the Great[13]. There was a silver coin of Cilicia bearing the head of Aratus, and on the reverse a lyre, of which a specimen is still in existence[14].

ENDNOTES.

[1] Cicero was Proconsul of Cilicia a.u.c. 702. In his youth he had translated the poems of Aratus into Latin Hexameters.

[2] "Hoc uno facinore nobilitatus, quod Homerum ausus sit reprehendere." (Hofm.)

[3] Antigonus II. or Gonatas, was the great grandson of Antigonus, Alexander's general. Antigonus intrusted to Persæus the defence of the citadel at Corinth, from which the philosopher fled when it was stormed by Aratus of Sicyon. Plutarch gives the following anecdote. Some time after, when Persæus was amusing himself with disputations in philosophy, and some one advanced this position: "None but a philosopher is fit to be a general:" "It is true," he said, "and indeed, this maxim of Zeno once pleased me more than all the rest, but I changed my opinion, when I was better taught by the young Sicyonian."

[4] The king gave the poet a copy of the work of Eudoxus: ἅμα εἰπόντος "ὡς εὐδοξότερον ποιεῖς τὸν Εὔδοξον, ἐντείνας τὰ παρ᾽ αὐτῷ κείμενα μέτρῳ."

[5] "Conficit hanc versionem Cicero quod ipse testatur perquam adolescentulus; prodit quoque ea per se juvenilem ingenii vigorem, nee minus doctam et subactam Grseci

sermonis poetici scientiam, simulque studium acerrimum patrium sermonein Latinum, turn a poetis parum adhuc tractatum et excultum, ad Greed sermonis perfectionem quantum fieri posset evehendi." (Buhle.)

[6] "Dictio Germanici poetica, quamvis ille passim archaismum sectatus sit, longe est vividior et elegantior Ciceroniana, et prodit omnino poetam Virgilii et Horatii requalem." (Buhle.)

[7] "In dictione poetica non comparandus est Avienus quidem Cicerone aut Germanico, excellit tamen inter poetas Latinos seriores puritate et elegantia sermonis." (Buhle.)

[8] Euseb. Evang. Præf. Lib. xiii.

[9] Clem. Alex. Strom. Lib. v.

[10] On the revival of literature in the fifteenth century several editions of Aratus were published. In 1521, Philip Melancthon edited the Phenomena with a Latin version and preface. In 1600, Hugo Grotius published the Phenomena and Diosemeia with Cicero's translation into Latin hexameters, interpolating the lost passages. He added the versions of Germanicus and Avienus, with notes upon the whole, and a learned dissertation on the Arabic, Hebrew, Greek and Latin names of the constellations and stars. The best modern edition of Aratus is that of Professor Buhle, in 2 Vols, octavo.

[11] "Φαινόμενα. Peculiariter apud astrologos. τὰ Φαινόμενα dicuntur quæ apparent in coelo." (Scapula.)

[12] Διοσημεία seu Διοσημία. Signum Jove: Prodigiosa tempestas: vol simpliciter tempestas." (Scapula.)

[13] "Cydnus ultra per Tarsum exit. Deinde urbs est olim a Rhodiis, Argivisque, post Piratis Pompeio assignante possessa, nunc Pompeiopolis, tunc Soloe. Juxta in parvo tumulo Arati poetse monumentum, ideo referendum, quia ignotum, quam ob causam jacta in id saxa desiliunt." [Pomp. Mela. Cap. 13.]

[14] Vid. Beger. Thesaur. Brandenburg, p. 265.

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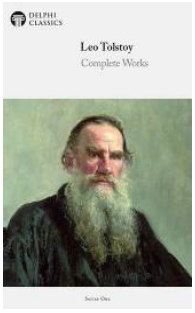

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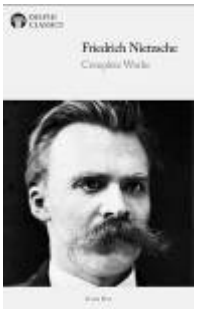

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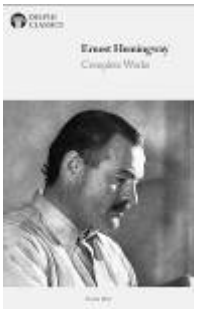

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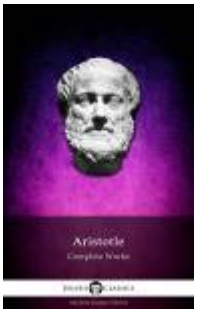

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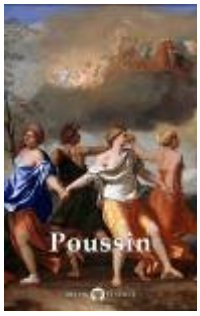

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